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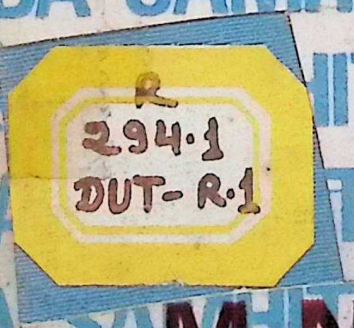
RG-VEDA SAMHITĀ

ENGLISH TRANSLATION



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RG-VEDA SAMHITĀ

Translated in to English

With

Critical Explanations

By

MANMATHA NATH DUTT

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Parimal Sanskrit Series-No. 22

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ṚG-VEDA SAṂHITĀ

| FIRST AṢṬAKA |

Vol.I

ENGLISH TRANSLATION

BY

M. N. DUTT

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INTRODUCTION.

It is almost superfluous to inform the reader that the earliest, and the most important, record of the religion and the institutions of the Aryans, is the *Véda*. *Véda*, derived from the Samskrit root *Vid* to know, means the sum of knowledge. It, also, means the knowledge which contains, within itself, evidence for its truth,—that is, Revelation. In some cases the word means the entire learning, the eighteen *Vidyâs* or sciences of the Hindus. But it generally refers to the four sacred works of the Hindus, *viz.*, the *Rich*, or *Rig-véda*; the *Yajush*, or *Yajur-véda*; the *Sâman*, or *Sâma-véda*; and the *Atharvân*, or *Atharva-véda*. Many passages,—found in the scriptural writings of the Hindus, and some, in the *Védas* themselves,—limit the number to three. The fourth or *Atharva-véda*, which borrows freely from the *Rich*, is considered as a supplement to the other three.

The *Rig-véda*, derived from the root *rich* to laud, is intended to be read on occasions when encomiastic prayers and hymns to the Elemental Deities are prescribed by the Law; the *Yajush* (*Yaj* to sacrifice) deals principally with oblations and sacrifices, and consists of prayers adapted for certain rites to be performed at the Full, and change of, the Moon, and hymns and directions regarding oblations to the Manes. The *Sâma-véda* is nothing but a recast of the *Rich*, composed, with very few exceptions, of the same hymns, broken into parts and arranged newly for being chanted on ceremonial occasions. The *Atharva-véda*, which is

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decidedly of a later origin, consists of hymns and incantations, the greater part of which is intended for the destruction and perdition of enemies.

According to tradition, the *Védâs* were cœval with creation which had itself taken place according to the laws of the pre-existing *Véda*. They, however, lay in a scattered form. According to some legends, they were entirely lost, and it was after many a long year that a *Rishi* or Sage arranged them and gave them the form in which they are now known. This arrangement procured to the Editor the name of *Vyâsa*, or 'Arranger.' He is said to have flourished in the Second *Yuga*, and hence is his surname *Dwaipâyana*, that is, he who belongs to the Second Age, or *Yuga*, of the World. A number of learned Sages helped him in his labour. After he had divided the whole of the fragments of the *Védâs* into four parts, he taught them severally to four different pupils. Paila learnt the *Rig-véda*; Vais'ampâyana, the *Yajur-véda*, whilst the *Sâman* was taught to Jaimini, and the *Atharvân* to Sumantu. In time, however, the pupils of those four Sages made some alterations in the original arrangement of the several *Védâs* which had been handed down to them, and they thereby became Founders of the different schools which are called the *S'âkhâs*.

Each of these *Védâs*, is divided into two parts, *viz.*, *Sanhitâs*, or the aggregate assemblage of the prayers, hymns and the liturgic formulæ of which they are composed, and the *Brâhmanâs* containing precepts which inculcate religious duties and maxims which explain these precepts and arguments relating to theology. According to the Brahmanical writers, the *Véda* consists of two component parts called the *Mantra* and the *Brâhmana*: the

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first being the hymns and formulæ collected in the *Saṁhitá*, and the second contains rules for the application of the *Mantrás*, directions for the performance of Vedic rites and citations of hymns to be repeated on such occasions. The *Upanishadás*, or the gnostic portions of the *Védás*, are also comprehended under the *Bráhmaṇás*. Connected with the *Védás* are the treatises on Grammar, Astronomy, Intonation, Prosody, Ritual, and the meaning of obsolete words, designated as the *Vedângás*, or the Auxiliaries of the *Védás*. They do not constitute portions of the *Véda* itself, but are supplementary to it. Besides these, there are *Prátis'akhyás* or treatises on the Grammar of the *Véda*, and the *Sútras* or Aphorisms inculcating and describing its practices.

There are various accounts to be found in the scriptural writings of the Hindus, regarding the origin of the *Védás*. In the ninth verse of the *Purusha-Sákta* in the *Rig-véda* the three *Védás* are said to have been produced from the mystical victim *Purusha*. In *Atharva-véda* Texts K. 7, 14 refer to that subject. We here simply give the translation. "Declare, who is that Skambha, from whom they cut off the *Rich*-Verses, from whom they scraped off the *Yajush*, of whom the *Sáman*-Verses are the hairs, and the Verses of the *Atharvân* and *Angiras* the mouth." The following account occurs in the *S'atapatha Bráhmaṇa*:—"From them so heated the three *Védás* were produced,—the *Rig-véda* from Agni (Fire); the *Yajur-véda*, from Váyu (Wind); and the *Sáma-véda*, from S'úryya (the Sun)." A similar account is also found in the *Chhándogya-Upanishad*. The same origin is, also, assigned to the *Védás* by the great Hindu Lawgiver Manu. Médhâtithi, a Commentator on Manu, however, explains this passage in a more

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rationalistic way by remarking that "the *Rig-véda* opens with a hymn to Fire, and the *Yujur-véda* with one in which air is mentioned" In the *S'atapatha-Bráhmana* it is said:—"The three *Védâs* are identifiable with Speech, Mind and Breath."

The *Rig-véda*, as it is admitted on all hands, is the earliest of all the *Védâs*, and the mode of worship, which the *Sûktas* of this *Véda* inculcate, we doubt not, will be highly interesting to the reader. It comprises offerings, prayer and praise; the former are mainly oblations and libations—clarified butter poured on fire, and the fermented juice of the *Soma*-Plant presented in ladles to the Deities invoked. The ceremony of Vedic worship takes place in the house of the worshipper, in a room appropriated for the purpose and in which a sacred fire is perpetually maintained. The worship is purely domestic, for there is no mention, in the *Rig-veda*, of any temple or any reference to a public place of worship. The worshipper, or *Yajamâna*, does not necessarily take any personal part in the ceremony, and a number of officiating priests, sometimes seven and sometimes sixteen, are engaged in performing different ceremonial rites and in reciting prayers or hymns. It appears also from some hymns that animal victims were offered on particular occasions.

Each *Sûkta* consists of prayer and praise, and describes the power, the vastness, the generosity, the goodness, and even the personal beauty, of the Deity invoked. The priest also implores him to confer blessings on the person who has undertaken the celebration of the ceremony. These blessings generally partake of the nature of a temporal and personal nature, such as wealth, food, life, children, cattle, cows, horses and protection

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against enemies. There are occasional references to a hope of immortality and future happiness. But the immortality of the Deities is always recognized as well as the possibility of its attainment by human beings. In some cases they seek moral benefits, such as hatred of untruth and abhorrence of sin, but the main objects of the prayers being temporal and physical benefits.

The Deities, to whom prayers and praises are addressed in the *Rig-véda*, are generally different from those of the heroic poems and the *Purâṇás*. The names of S'iva, of Mahâdéva, of Durgâ, of Kâli, or of Râma, never occur in the *Rig-véda*. The chief Deities are Agni and Indra. The former describes the three aspects of the Element of Fire: 1st., as it exists on earth, not for cooking and sacred purposes, but as the heat of digestion and of life, and the vivifying principle of vegetation; 2nd., as it exists in the atmosphere in the shape of lightning; and 3rd., as it appears in the heavens, as light, the sun, the dawn and the planetary bodies. Although the Sun is acknowledged and lauded as a Divinity, the soul of all movable and immovable beings, still he does not occupy that prominent position in the *Vaidik* liturgy as he does in that of the ancient Persians. He is principally regarded as the celestial representative of Fire and his manifestations are known as the *A'dityas*.

To Agni is attributed various functions and offices by the Vedic Rishis. As the Fire of Sacrifice he conveys the offerings and invocations of men to the celestials; he is the *Hotri*, or priest, who invites the Deities to the ceremony; he is the *Purohita*, or the family priest, who performs the rite on behalf of the *Yajamána*. As a Divinity he is immortal, gifted with infinite power and

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splendour, and enjoying perpetual youth. He has the power of granting riches, food, cattle, health and life. He is, sometimes, mentioned under various appellations, being identified with Yama, Varuṇa, Mitra, and the Sun. He is, again, mentioned as the first Aṅgirás, who, in the *Védás*, as well as in the *Puráṇás*, is a patriarch and *Rishi*. The Vedic myth of Aṅgirás has, however, a special significance. It appears that this priestly family or school either introduced Fire-Worship or organized it in various forms.

Indra is regarded in the *Védás* as a personification of the phenomenon of the Firmament capable of sending down rain. Rain was particularly necessary to an agricultural people like the Vedic Hindus, and, therefore, Indra was deified. The Clouds are described as being unwilling to part with their watery stores and Indra attacks them with his thunderbolt. The Cloud is personified as Ahi or Vṛitra, and is described as fighting with Indra. This is merely an allegory describing the power of Indra in sending down rain for the behoof of humanity. The allegorical character of this Vedic myth is lost sight of in the *Puráṇás*, and Vṛitra becomes a real personage, the King of the *Asuras*, who combats with the King of the Celestials. For his combating with the Clouds, Indra is specially described, in the *Súktas*, as the Martial Deity, the giver of victory to his votaries and the destroyer of the enemies of religious rites. Like Agni he also confers riches and other temporal blessings on his worshippers.

The Sun, Sûryya, or Sávitrí, occupies a much less prominent place in the *Vaidik* liturgy. In the first book of the *Rig-véda* we have only three *Súktas* addressed to him individually, but they do not describe

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more strikingly his supremacy. Like Agni and Indra he, too, bestows temporal blessings on his worshippers. He is described as the source of light coursing quickly between heaven and earth, in a car drawn by the seven days of the week.

A number of lesser Divinities is, also, mentioned as subordinate to Indra and Agni. The Maruts or Winds are associated with the Firmament. Vâyu or Wind is, also, mentioned as a Divinity but always in association with Indra. The Maruts are frequently addressed as the attendants of Indra. They are called the sons of Pṛis'ni or the Earth, and also Rudrás, or sons of Rudra. This is a pure and simple metaphor expressing, as Professor Wilson holds, the action of wind upon fire. It is, furthermore, described in the *Rig-véda* that they were originally mortal, but became immortal by worshipping Agni.

The *A'dityas*, or the lesser Suns, are described as the sons of Aditi, who is known as the Mother of the Celestials and identified with the Earth. There is no separate hymn to Vishṇu, but he is mentioned as Ṭrivikrama, taking three steps or paces. Mitra is never addressed alone; he appears amongst the Vis'wadévás, or is associated with Varuṇa and Aryyamân. He presides over the day, and in combination with Varuṇa, dispenses water. Varuṇa presides over the night, and is very commonly called *Rájá*, or King. Pushán is another name of the A'ditya or the Sun, presiding over the earth. His protection is solicited on a journey, particularly against robbers.

The two A'swins are described as demigods. They are mentioned in the later mythology as the sons of the Sun, but no such legend occurs in the *Rig-véda*. They are, however, described, in one place, as having

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the sea (*Sindhu*) for their Mother. This merely shows their identity with the Sun and Moon which apparently rise out of the ocean. They are described as the destroyers of enemies and diseases. They are known as the physicians of the celestials.

We thus find that the hymns of the *Rig-véda* are addressed to the three Deities,—Agni or Fire, Indra or the Firmament, and the Sun. Or it may be said that there are only two Deities, for the Sun is only a manifestation of Fire. Yáksha, in the *Daivata-Kâṇdam* of his *Nirukta*, asserts that there are in the *Véda* "three divinities: Agni on the earth; Vâyu, or Indra in the sky, and Suryya in heaven; of each of whom there are many appellations expressive of his greatness and of the variety of his functions." Yáksha further asserts that "all the Deities are but parts of one *átman*, or soul, subservient to the diversification of his praises through the immensity and variety of his attributes." The *Anukramaṇiká* goes further, and affirms that there is but *One Deity*, the *Great Soul*, quoting in support of this doctrine, a passage which applies only to the Sun, who is there called "the Soul of all that moves or is immovable."

Thus we see that in invoking the different phenomena of nature, the Vedic Aryans had evidently in view the Supreme Energy underlying them all. It is not the rain or the lightning that is worshipped, but the Deity or the Divine Power that rules them; and this Divine Power is designated by the Vedic Rishis as Parjanya.

The fire, that we see before us and which is so useful to the people, is not the Deity who is invoked by the Rishis—but the Divine Power which is designated by them as Agni, "who bursts forth from the wood when

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the fire is churned with a stick." It is thus clear that the Vedic Aryans did not merely worship the natural phenomena, but the Energy underlying them all, which they denominated by various names, such as, Suryya, Agni, Indra, etc. To them either Indra only, or Agni, or Suryya, or all of them, together with the other Powers of Nature, did not complete the conception of God. Nor was any of them regarded by tnem as the Supreme Ruler of the Universe, Omniscient and Omnipotent. They represented merely the various Energies of the All-Powerful Providence manifested to humanity through diverse natural phenomena.

The *Rig-véda* throws a considerable light upon the social and political condition of the then Hindus. The following observations, made by that eminent and erudite scholar Professor H. H. Wilson, will give a sufficient idea to the reader.

"It has been a favourite notion with some eminent scholars, that the Hindus, at the period of the composition of the hymns, were a nomadic and pastoral people. This opinion seems to rest solely upon the frequent solicitations for food, and for horses and cattle which are found in the hymns, and is unsupported by any more positive statements. That the Hindus were not Nomads, is evident from the repeated allusions to fixed dwellings, and villages, and towns; and we can scarcely suppose them to have been in this respect behind their barbarian enemies, the overthrow of whose numerous cities is so often spoken of. A pastoral people they might have been to some extent; but they were, also, and, perhaps, in a still greater degree, an agricultural people, as is evidenced by their supplications for abundant rain and for the fertility of the earth, and by the

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mention of agricultural products, particularly barley. They were a manufacturing people; for the art of weaving, the labours of the carpenter, and the fabrication of golden and of iron mail, are alluded to; and, what is more remarkable, they were a maritime and mercantile people.

"Not only are the *Súktas* familar with the ocean and its phenomena, but we have merchants described as pressing earnestly on board ship, for the sake of gain; and we have a naval expedition against a foreign island, or continent *(dwípa)*, frustrated by a shipwreck. They must, also, have made some advance in astronomical computation, as the adoption of an intercalary month, for the purpose of adjusting the solar and lunar years to each other, is made mention of. Civilization must have therefore made considerable progress; and the Hindus must have spread to the seacoast, possibly along the Sindhu or Indus, into Cutch and Guzerat, before they could have engaged in navigation and commerce. That they had extended themselves from a more northern site, or that they were a northern race, is rendered probable from the peculiar expression used, on more than one occasion, in soliciting long life—when the worshipper asks for a hundred *winters* (*himas*), a boon not likely to have been desired by the natives of a warm climate. They appear, also, to have been a fair-complexioned people, at least comparatively, and foreign invaders of India, as it is said that Indra divided the fields among his *white*-complexioned friends, after destroying the indigenous barbarian races, for such there can be little doubt we are to understand by the expression *Dasyu*, which so often recurs, and which is often defined to signify one who not only does not

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perform religious rites, but attempts to disturb them, and harass their performers: the latter are the *A'ryyas*, the *A'ryya*, or respectable, or Hindu, or *Arian* race. *Dasyu*, in later language, signifies a thief, a robber, and *A'ryya* a wealthy or respectable man; but the two terms are constantly used in the Text of the *Véda* as contrasted with each other, and as expressions of religious and political antagonists, requiring, therefore, no violence of conjecture to identify the *Dasyus* with the indigenous tribes of India refusing to adopt the ceremonial of the *A'ryyas*, a more civilized, but intrusive, race, and availing themselves of every opportunity to assail them, to carry off their cattle, disturb their rites and impede their progress; to little purpose, it should seem, as the *A'ryyas* commanded the aid of Indra, before whose thunderbolt the numerous cities, or hamlets of the *Dasyus* were swept away.

"We have no particular intimation of the political condition of the Hindus, except the specification of a number of names of princes, many of which are peculiar to the *Véda*, and differ from those of the heroic poems and *Puránás*: a few are identical, but the nomenclature, evidently, belongs to a period anterior to the construction of the dynasties of the Sun and Moon, no allusion to which thus far occurs. The princes named are sometimes described as in hostility with each other, and the condition of the provinces of India occupied by the Hindus was, no doubt, the same, which it continued to be until the Mahommedan conquest;—parcelled out amongst insignificient principalities, under petty and contending princes.

"Upon a subject of primary importance in the history of Hindu society,—the distinctions of caste,—

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the language of the *Súktás*, of the first *Ashtaka* at least, is by no means explicit. Whenever collectively alluded to, mankind are said to be distinguished into five sorts, or classes, or, literally, five men, or beings *(pancha kshitayah)*. The Commentator explains this term to denote the four castes, *Bráhmaṇ*, *Kshatriya*, *Vais'ya* and *Súdra*, and the barbarian, or *Nishada*; but Sáyana, of course, expresses the received impressions of his own age. We do not meet with the denomination *Kshatriya* or *Súdra* in any Text of the First Book, nor with that of *Vais'ya*; for *Vis'*, which does occur, is there a synonym of man in general. *Brâhmaṇ* is met with, but in what sense is questionable. In the neuter form *Brahma*, it usually implies prayer or praise, or sacrificial food, or, in one place, preservation; in its masculine form *Brahmá*, it occurs as the praiser or reciter of the hymn, or, as the particular priest, so denominated, who presides over the ceremonial of a sacrifice; and in neither case does it necessarily imply a *Brâhmaṇa* by caste; for that the officiating priests might not be *Brâhmaṇâs* appears from the part taken by Vis'wâmitra at the sacrifice of S'unahs'epas, who, although, according to tradition, by birth a *Kshatriya*, exercises the functions of the priesthood. There is one phrase which is in favour of considering the *Bráhmaṇa* as the member of a caste, as distinguished from that of the military caste: 'If you Indra and Agni, have ever delighted in a *Bráhmaṇ* or a *Rájá*, then come hither;' but even this can scarcely be regarded as decisive. A hymn that occurs in a subsequent part of the *Véda* has, however, been translated by Mr. Colebrooke, in which the four castes are specified by name, and the usual fable of their origin from *Brahmâ* alluded to."

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Even from a careful perusal of this hymn and the observation of the practices of the Vedic people as recorded in the hymns we find that they were divided into four classes after their respective callings. The promulgator of the system had, evidently, in view the organization of the various classes of people with reference to their trades and professions. But we have no such proof, in the whole range of the Vedic literature, as prohibits one class from taking food with another. Besides we have no proof against inter-marriages—but, on the other hand, we have overwhelming evidence of *Rishis* marrying the daughters of the kings. The classification, of the people, however, did not at all depend on their birth but upon their character and attainments. We have allusions of *Kshatriyás* attaining to the dignity of a *Bráhmaṇaḥ* on account of their spiritual attainments and many of them were authors of several *Upanishadás*. The system, as it appears, was evidently instituted to divide the functions of the respective classes so that the great work, of conquering the country and establishing a good and just government which the Aryans took up, might go on without any interruption.

The condition of women in India, during the Vedic Age, was immensely superior to what we find now. They were not required to remain behind a curtain, a loathsome practice, which is evidently an outcome of the Mahommedan Rule, for it finds only in Bengal, North-Western Provinces and the Punjâb where the Mahomedan rule was most dominant, whereas their sisters of Madras and Bombay enjoy, even now, the sweet air of freedom. Vedic Hymns clearly prove that women, in that Age, used to come out before the public. The daughter and her mother were present at the public

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sacrifice made by the "Opulent Rathávati" The presence of women in public was recognised in the Vedic Age.

There was no early marriage in the Vedic Age and maidens, when of proper age and education, used to take husbands after their hearts. It is to the accomplishments and character of a husband that they, always, looked, and the son of a *Rishi* was, always, considered a desirable match for the daughter of a *Râjâ*. Monogamy was practised in the Vedic Period and women had a recognized position of their own. Husbands and wives, as a married pair, used to perform sacrifices conjointly. The wife was a necessary factor, in a household, in carrying on sacrifices, preserving sacred fire and performing other duties of life. Women used to receive education and such was the extent of this education that some of them were the authoresses of Hymns. One of them is Viswavará ; she was the authoress of the 2nd Song of the Fifth Chapter of the *Rig-véda* which contains twenty-eight most beautiful stanzas.

Another is Vak, the authoress of the 125th Song in the Tenth Chapter of the *Rig-véda*. The hymn contains the highest ideal of the conception of God. The great Commentators on these Songs have said that they are the root of the *Védánta* Philosophy. She lived the life of an ascetic and passed her days in prayers and meditation.

Another is Lopámudrá ; she was the authoress of the 79th Song of the *Rig-véda*, containing two most excellent stanzas. She was the daughter of a king and the wife of the great *Rishi* Agastya ; though she was a princess, born and bred in luxury, she lived, with her husband, as an ascetic and followed him like a shadow.

We need not mention more,—these three will give

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our reader an idea of some of the ideal Vedic women and of the extent of their education.

It is not easy to determine accurately the Age of Vedic Composition. Many European Scholars have exhausted, with no useful result, their ingenuity on this question. Professor Max-Müller maintains that Saṁskrit-speaking Aryans lived in India about at least 3,000 B.C. This he proves from the mention of *Sindhu*, a vegetable fibre, in the list of the vegatable-clothing made for the library of Assur-bam-pal in Babylonia. This vegetable fibre, which is cotton, is not mentioned in the Vedic Hymns, or the *Brâhmaṇâs*, but in the *Sûtrâs*.

According to him, however, there are three literary periods of the Vedic Age, *viz.*, that of the Hymns, that of the *Brâhmaṇâs*, and that of the *Sûtrâs*. He then attempts to fix dates for these Periods. The only historical date, on which we can rely is that of the rise of Buddhism. This, according to the information contained in the Buddhist Cannon, is about 500 B.C. Buddhism is really the Protestantism of India, and is, decidedly, a movement against the rise of the *Brâhmaṇâs*. The word *Upanishad* is, also, mentioned in the Cannon of the Southern Buddhists. This fact goes to prove that Buddhism pre-supposes the Period of the *Brâhmaṇâs*. Thus the learned Professor attempts to build up the Vedic Age beginning with the rise of Buddhism. His conclusion is, in his own words, thus summed up:—"If, then, we place the rise of Buddhism between 500 and 600 B.C., and assign, provisionally, 200 years to the *Sûtra*-Period, another 200 years to the *Brâhmaṇa*-Period, we should arrrive at about 1,000 B.C., as the date when the collection of the ten books of the ancient hymns must have taken place." But he gives no reason which justifies him to give 200 years

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to each Period. If this duration of several Periods be a child of imagination, we may, as well, extend it to 500 or 1,000 years.

The views, of other Western Scholars, tally more or less with that of Professor MaxMüller. We can, very well, understand the difficulties under which they labour in ascertaining the date of the composition of the Vedic Hymns.

Attempts have also been made to ascertain the date of Vedic Hymns from Astronomical Calculations. Professor Tilak, of Bombay, has written a learned treatise on the Antiquity of the *Védás* in which he has made use of astronomical observations for ascertaining the Vedic Age. According to him, the marking of the changes, in the position of heavenly bodies, "is the best measurement of time for determining the periods of antiquity, only if we have reliable records about the position of heavenly bodies in early days; fortunately, such records of the time, when the Hellenic, the Iranian, and the Indian, Aryans lived together, have been preserved for us in the *Rig-vêda*, and, with the help of Greek and Parsi traditions, we can now decipher these records."

By various internal evidence and other researches he has proved that "the oldest Vedic Calendar, like the oldest Hymn, was sacrificial; and that the sacrifice or the year commenced with *Aditi* at the vernal equinox in or near *Punarvasu*. The phase of the Moon, the seasons and the *Ayanás* further guided the ancient *A'ryyas* in measuring time for sacrificial purposes. The asterism of *Abhijit* marked the approach of *Vishuvau* or the central day, while *Punarvasu*, which soon after came to be called *Jamakau*, indicated the beginning of the year. Some time after this and before the vernal equinox had

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receded to Orio the lunar months, and *tithis* or days appear to have come in use; and, in fact, the whole Calendar seems to have been re-arranged, the year being made to commence from the winter solistice in the *Chitrâ* Full-Moon. But this did not alter the sacrificial system, which, so far as the procedure is concerned, still continues to be what it was in the oldest day."

The oldest Period, therefore, according to him, in the Aryan Civilization, "may be called the *Aditi*, or the pre-Orion-Period, and we may, roughly, assign 6,000-4,000 B.C., as its limits. It was a period when the finished hymns do not seem to have been known, and half-prose and half-poetical *Nivids*, or sacrificial formulæ, were probably in use."

The next is the Orion-Period, "which, roughly speaking, extended from 4,000 to 5,000 B.C., from the time when the vernal equinox was in the asterism of *A'drâ* to the time when it receded to the asterism of *Krittikás*. This is the most important period in the history of the Aryan Civilization. A good many *Suktas*, in the *Rig-vêda*, were sung at the time, and several legends were either formed anew or developed from the older ones. This was pre-eminently the Period of Hymns."

'The Third, or the *Krittiká*-Period commences with the vernal equinox in the asterism of the *Krittikás* and extends up to the period recorded in the *Védánga Jyotisha*, that is, from 2500 B.C., to 1400 B.C. It was the Period of *Taittiriya Saṁhitâ* and several of the *Bráhmaṇás*. The hymns of the *Rig-véda* had, already, become antique and unintelligible by this time, and the *Brahmavâdins* indulged in speculations, often too free, about the real meaning of those hymns and legends. It was at this time that the *Saṁhitás* were probably

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compiled into systematic books and attempts made to ascertain the meanings of the oldest hymns and formulæ."

"The Fourth, and the Last, Period, of the old Sanskrit literature, extends from 1400 B.C., to 500 B.C., or the birth and rise of Buddhism. It was the Period of *Sûtrás* and philosophical systems."

Thus we see that the terminus of the Vedic Age is placed about 500 B.C., the birth and rise of Buddhism. From the above results it is evident that the Vedic Hymns were composed in the Period extending from 4000 to 2500 B.C. From internal evidence, in the *Rig-véda*, it is seen that the ancient Hindu Civilization reached its zenith during this Period. It must have taken a considerable time, not less than one thousand, or two thousand, years, for a civilization to attain to such a maturity as is seen in the *Rig-véda*. Besides, a literature cannot grow so very antique as to require attempts of the learned writers to explain it within a short period of two hundred years. The *Bráhmaṇás* and the *Upanishadás* are, undoubtedly, attempts to decipher the rituals and the theosophy of the *Védás*.

Although, therefore, the Vedic Age is more a matter of speculation, yet the birth, of the Hymns of the *Rig-véda* must have been very early, decidedly earlier than 10,000 B.C. And it is not improbable, as proved by Professor Tilak, that they must have been composed about 4,000 B.C. Two hundred years is too short a period for a literature to pass through such stages.

The *Saṁhitá*, of the First *Véda*, contains *Mantrás* or prayers, which for the most part are encomiastic, as the name of the *Rig-véda* implies. This collection is divided into eight parts (*Ashtaka*), each of which is sub-

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divided into as many lectures (*Adhyáya*). Another mode of division, also, runs through the volume, distinguishing ten books (*Maṇḍala*) which are, again, sub-divided into more than a hundred chapters (*Anuváka*) and comprise a thousand hymns or invocations (*Súkta.*) A further sub-division, of more than two thousand sections (*Varga*), is common to both methods: and the whole contains above ten thousand verses, or rather stanzas, of various measures.

On examining this voluminous compilation, a systematic arrangement is readily perceived. Successive chapters, even entire books, comprise hymns of a single author; invocations, too, addressed to the same Deities, hymns relating to like subjects, and prayers intended for similar occasions, are, frequently, classed together.

The *Rishi*, or saint of a *Mantra*, is defined both in the Index of the *Rig-véda* and by the Commentators, as, "he by whom it is spoken;" as, the *Dévatá*, or Deity, is "that which is therein mentioned." In the Index to the *Vájasanéyi Yajur-véda*, the *Rishi* is interpreted as "the Seer, or the Rememberer," of the Text and the *Dévatá* is said to be "contained in the prayer."

The names, of the respective Authors of each passage, are preserved in the *Anukramaṇi*, or Explanatory Table of Contents, which has been handed down with the *Véda* itself, and of which the authority is unquestioned. According to this Index, Vis'wámitra is the Author of all the Hymns contained in the Third Book of the *Rig-véda*; as Bharadwája is, with rare exceptions, the Composer of those collected in the Sixth Book; Vasishtha in the Seventh; Gritsamada in the Second; Vámadéva in the Fourth; and Buddha and other descendants of Atri, in the Fifth. But in the remaining Books of this

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Véda, the Authors are more various; among these, besides Agastya, Kas'yapa son of Marichi, Angiras, Jamadagni son of Bhrigu, Parásara father of Vyása, Gotama and his son Nodhas, Vrihaspati, Nárada and other celebrated Indian Saints, the most conspicuous of whom are Kaṇwa and his numerous descendants,—Medhátithi, etc.; Madhuchhandas and others among the posterity of Vishwámitra; Sunahsepha son of Ajigarta; Kutsa, Hiraṇyastup; Savya and other descendants of Angiras, besides many other saints among the posterity of the personages above-mentioned.

Several persons of royal birth are mentioned among the Authors of the Hymns which constitute this *Véda*.

The Deities, invoked, appear, on a cursory inspection of the *Véda*, to be as various as the Authors of prayers addressed to them; but according to most ancient annotations on the Indian Scriptures, those numerous names, of persons and things, are all resolvable into different titles of three Deities, and, ultimately, of One God.

The places of these three Deities are the earth, the intermediate region and heaven—they are the Fire, Air and the Sun. They are pronounced to be the Deities of the mysterious names severally; and (*Prajápati*) the lord of creatures is the Deity of them collectively. The syllable OM intends every Deity; it belongs to (*Paraméshthi*) Him, who dwells in the supreme abode; it appertains to (*Brahma*) the vast one; to (*Déva*) God; to (*Adhyátmâ*) the superintending soul. Other Deities, belonging to those several regions, are portions of the three Divinities; for they are, variously, named and described, on account of their different operations: but, in fact, there is only One Deity, the Great Soul. He is called the Sun, for He is the Soul of all beings; (and) that is

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declared by the Sage, "the Sun is the Soul of (*Jagat*) what moves and of that which is fixed." Other Deities are portions of Him; and that is expressly declared by the Text,—"the wise call Fire, Indra, Mitra, and Varuṇa."

The subject and uses of the prayers contained in the *Véda* differ more than the Deities by which they are addressed. Every line is replete with allusions to mythology and to the Indian notion of the Divine Nature and of Celestial Spirits. For the innumerable ceremonies to be performed by a householder, and, still more, for those endless rites enjoined for hermits and ascetics, a choice of prayer is offered in every stage of the celebration. It may be sufficient here to observe that Indra or the Firmament, Fire, the Sun, the Moon, Water, Air, the Spirits, the Atmosphere, and the Earth, are the objects, most frequently, addressed; and the various and repeated sacrifices with Fire and the drinking of the milky-juice of the Moon-Plant, furnish an abundant occasion for numerous prayers adapted to the many stages of those religious rites.

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RIG-VEDA SAMHITA.

FIRST ASHTAKA.

FIRST MAṆDALA.

FIRST ADHYA'YA.

ANUVAKA I.

SUKTA I.

THE first *Sukta* or hymn, is addressed to Agni. The *Rishi* or the saintly author, is Madhuchhandas, the son of Viswámitra. The metre is *Gáyatri*.

I WORSHIP by hymns Agni,[1] the high-priest of the sacrifice,[2] the deity,[3] the sacrificial priest who presents oblations (to the deities) and is the possessor of great riches.[4]

2. May Agni, lauded by the ancient[5] and modern *Rishis*, conduct the deities hither, (*i.e.*, in this sacrifice).

3. Through Agni, (the worshipper) comes by riches which multiplies daily, which is the source of fame[6] (and) which secures heroes.[7]

---

1 Agni or Fire was an object of worship with the ancient Aryáns.

2 Agni is called the *Purohita*. As a priest performs religious rites for a king for accomplishing all his desired-for objects, so *Agni* performs *Homa* for the sacrifice.

3 *Devam* here means endued with feelings of charity and other accomplishments.

4 The word in the Text is *ratnadhátama*, *i.e.*, holder of jewels. Figuratively it means here "the multiplier of jewels" in the shape of sacrificial fruits.

5 The ancient *Rishis* were Bhrigu, Aṅgiras, etc.

6 *Yas'asam*, *i.e.*, endued with fame for charity, etc.

7 *Veeravattamam*, *i.e.*, having heroic servants and sons.

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gni, the sacrifice, around[1] which thou residest, is unimpeded[2] and reaches the celestials in

May Agni the presenter of oblations, the attainer of success in works,[3] ever truthful, highly illustrious for many noble deeds divine, come hither with the celestials.

6. Whatever good, O Agni, thou mayst confer upon the giver of oblations that, indeed, O Angiras, belongs to thee.[4]

7. Bowing unto thee mentally, O Agni, we approach thee daily, both morning and evening.

8. Thee, the radiant, the protector of sacrifices

---

1. It means that at a sacrifice fire should be lighted at the four cardinal points, east, west, south and north, termed severally *A'havaníya*, *Mánjálíya*, *Gárhapatya* and *Agnidhríya*.

2. *Adhvaram*, i.e., free from injury offered by *Rákshasás*.

3. *Kavikratu*.—Sáyana has explained it as *kránta-prajñá* (attainer of knowledge) and *kránta-karma* (attainer of success in works). Wilson has adopted the former meaning. But we prefer the latter, as Agni is better known as the successful performer of religious rites for the celestials.

4. That is the riches, etc., which Agni will confer upon the performer of sacrifices, will enable him to multiply his oblations, the fruits of which Agni will ultimately reap. Here Angiras is a synonym for Agni. The Commentator quotes Yáksha for the identity of Angiras with *Angára*, live coal; and a passage from the *Aitaríya Bráhmana* is cited in which it is said, "the coals became the Angirás." The identification of Angiras with Agni in function, though not in person, is the subject of a legend told in the *Mahábhárata*, *Vanaparvan*. There Márkandéya relates that Agni, having engaged in penance and relinquished his duties, the Muni Angiras took upon him his office, and when he prevailed upon Agni to resume it, became his son; his descendants, the Angirás, are, therefore, also the descendants of Agni, — so many Agnis or Fires.

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(unobstructed by Râkshasâs), the perpetual illuminator of truth[1] and increasing in thine own room.[2]

9. Like unto a father to his son, O Agni, be easily accessible unto us; be ever present with us for our well-being.

SUKTA II.

THE *Rishi* is Madhuchhandas; the metre *Gáyatrí*. This hymn consists of nine *Riks* or stanzas. Of these three are addressed to Váyu; three, to Indra and Váyu conjointly; and three, to Mitra and Varuna.

VA'YU, worthy of being seen, (libations of) Soma[3] have been dressed, come, drink of them; (and) hear our invocation.

2. Váyu, the eulogists who have prepared the Soma-Juice, who know the sacrifice,[4] praise thee with encomiastic verses.

3. Váyu, thy speech[5] describing the qualities of Soma, comes to the giver (of the libation) and to many others (who invite thee) to drink of the Soma-Juice.

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1 The word in the Text is *Ritam* which means truth or future fruits of religious rites.

2 *Swgdame.*—The chamber in which Fire-Worship is performed.

3 *Arangkrita* or *alangkrita*, literally dressed or prepared. The Soma-Plant, being pressed, yields a profuse milky juice of a mild nature. It is used in sacrifice when it goes through a process of fermentation. This view of Mr. Stevenson is warranted by various expressions in the succeeding hymns.

4 *Aharvidah.* Sáyana translates it as *kratvabhijña, i.e.*, knowing all the sacrificial rituals. Wilson has translated it as "knowing the fit season."

5 Váyu is supposed to say,—"O performer of sacrifice, I will drink the libation of Soma."

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4. Indra and Váyu, these libations are prepared (for you), come hither with food (for us); indeed, the drops of (Soma-Juice) await you both.

5. Indra and Váyu, living in oblations containing boiled rice,[1] you are aware of these libations; come near quickly.

6. Indra and Váyu, come near the prepared libation of the sacrificer who presses or extracts out the Soma-Juice for these men;[2] the ceremony will be speedily completed.

7. I invoke Mitra of pure strength and Varuṇa—the destroyer of enemies, (the joint) performers of the act of water-shedding.[3]

8. Mitra and Varuṇa, augmenters of water,[4] dispensers of water, you exist in this great sacrifice for bestowing reward (of sacrifice).

9. May Indra and Varuṇa, endued with mental powers, born for doing good to many and the refuge of multitudes, multiply our strength and sacrifice.

---

1 *Vájeenivasu.*—Sáyaṇa explains *Vajeeni* as *Havi* (oblation) in which there is *anna* (boiled rice). The meaning is, therefore, *residing in such Havi.* Wilson translates the word as *abiding in the sacrificial rite.*

2 *Narâ*, dual of *nara*, a man. Sáyaṇa explains the word as "gifted with manly vigour," and it applies to Váyu and Indra.

3 The word in the Text is *Ghritáchi.* Sáyaṇa explains it as water-shedding. Mitra and Varuṇa are said to cause rain indirectly by evaporation. Ramánáth Saraswatí explains it as *ghritáhuti*, oblation of clarified butter. But Sáyaṇa's explanation is particularly applicable here.

4 *Ritavridhau:* Sáyaṇa has explained the word *Ritu* as water and truth. It may also import sacrifice. Ramánáth Saraswatí has explained it as sacrifice and so has Langlois.

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SUKTA III.

THE *Rishi* and metre are the same; of twelve stanzas; three are addressed to the As'wins; three to Indra; three, to the Vis'wadévás; and three to Saraswatí.

AS'WINS,[1] cherishers of pious deeds, having outstretched hands[2] (for accepting the oblation), long-armed,[3] desire for sacrificial viands.

2. As'wins, of many acts, guides (of devotion), endowed with intellect, accept our eulogistic words with unaverted minds.[4]

3. As'wins, destroyers of diseases,[5] shorn of falsehood, leaders in the van of heroes,[6] come to the mixed libations of Soma, extracted and placed on lopped Kus'a-grass.[7]

---

1 As'wins are the two sons of the Sun, begotten during his metamorphosis as a horse endowed with perpetual youth and beauty. They are known as the celestial physicians and are the heroes of the many Védic and Paurá*n*ic legends.

2 *Dravatpáni.*—Having arms outstretched for receiving oblations offered in a sacrifice.

3 *Purubhuta.*—It may be translated as both long-armed and "great eaters."

4 *Shaviraya.*—Moving or unobstructed. *Dhiya.*—Loving mind, *i.e.*, accept our praises with a loving mind unobstructed.

5 *Dasra.*—Destroyers of enemies or diseases. The latter is preferable, for As'wins are known as the celestial physicians.

6 *Rudra-Varttani.*—Sáya*n*a translates *Rudra* as heroes from the root *rud*,—to weep, *i.e.*, those who make the enemies weep. *Varttani* means road: hence the compound means,—"they who are in the van of warriors." Wilson has followed Sáya*n*a. K. M. Bannerjee renders it as "Ye of terrific paths."

7 *Vriktavarhisha.*—The sacred Kus'a-grass, having the roots cut off, is spread on the altar and upon it the libation of Soma-Juice is poured out. According to Mr. Stevenson, it is also strewn over the floor of the chamber in which the worship is performed.—*Wilson.*

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4. Indra of variegated splendour, come hither; these libations, ever pure and extracted by fingers, are seeking thee.

5. Indra, drawn by the devotion (of the sacrificer) (and) invoked by the intelligent (priest), come hither and accept the prayers of the priest as he offers the libation.

6. Indra, having twany horses, come hither speedily, to accept the prayers (of the priest); in this sacrifice (of extrated Soma-Juice), accept our (proferred) food.

7. Vis'wadévâs,[1] protectors, supporters of men,[2] granters of (sacrificial) rewards, come to the extracted Soma-Juice of the worshipper.

8. May Vis'wadévâs, the bestowers of rain, come speedily to the libation, as the rays of the sun come diligently to the days.[3]

9. May Vis'wadévás, who are exempt from deterioration, omniscient,[4] shorn of malice, givers of wealth, partake of this sacrifice.

10. May Saraswati,[5] the purifier, the giver of

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1 The Vis'wadévás are sometimes vaguely applied to the divinities in general, but they also form a class. Some of their attributes are particularized, connecting them with the elements.—*Wilson.*

"To comprehend all the gods by one common name, to call them Vis'wadévás, the All-gods and to address prayers and sacrifices to them in their collective capacity."—Max Müller's *Origin and Growth of Religion.*

2 *Charshani-dritah.*—The root-meaning, according to Sáyana, would be,—*supporters of the cultivators.*

3 *Usra iva svasarani.* We have followed Sáyana. Ramánáth Saraswatí has rendered it as "the kine come to their own fold." This meaning does not appear to be unreasonable. for in many places the word *Usra* means cow.

4 *Ehimayasha.*—Sáyana explains it as "those who have obtained knowledge universally."

5 *Saraswati* is here mentioned as "The Divinity of Speech."

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food, the bestower of wealth in the shape of sacrificial fruits. seek viands in our sacrificial rite.

11. Saraswatí, the inspirer of truthful words, the instructress of the right-minded, has accepted our sacrifice.

12. Saraswatí[1] makes manifest by her deeds a huge river, and (in her own form) enlightens all her undertakings.

ANUVAKA II.

SUKTA I. (IV.)

THE *Rishi* and metre the same: the hymn is addressed to Indra.

DAY by day we invoke (Indra) the performer of good deeds for our protection, as a milker (does) a good milch-cow for (the purpose of) milking.

2. (Indra) drinker of the Soma-Juice, come to our (daily) rites and drink of the libation; rich as you are, your delight gives kine.[2]

3. May we recognise thee in the midst of the right-minded who are nearest to thee: come to us; pass us not by to reveal (thyself to others).[3]

4. Go, worshipper to the intelligent and uninjuired Indra who confers the best riches (sons, etc.,) on thy

---

1 Saraswatí (from *Saras*, water) a river. The Hindus at that time used to worship a river of that name.

2 *I.e.*, You are endued with riches; when you are pleased, we get kine from you.

3 The Text *ma no ati khyah*, is perfectly elliptical. But the Commentator has supplied the complete sense by rendering "neglecting us, do not reveal yourself to others."

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friends[1] and ask him about the learned (priest, *i.e.*, myself).[2]

5. Let our sacrificial priests, serving Indra, sing his praises; O revilers, depart from hence and every other place.

6. Destroyer of enemies, let our enemies say that we are prosperous; men[3] (friends) (must say so); may we live in the felicity (derived from the favour) of Indra.

7. Offer to Indra, the pervader (of every rite of libation), the Soma-Juice that is present (at the three ceremonies), the wealth of the sacrifice, the source of joy to mankind,[4] which brings about the accomplishment of an act,[5] the favourite of (that Indra) who confers happiness (on the worshipper).

8. Having drunk, S'atakratu[6] of this (Soma-Juice) thou hadst killed Vitras;[7] thou defendest (thine devoted) warrior in battle.

9. O S'atakratu,[8] we offer to thee, powerful in

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1 *Sakhibhya*: Sáyana explains it as *Ritwik* or sacrificial priest who is supposed to be the best friend of the worshipper.

2 The Text is elliptical. The sense is:—"Go to Indra and ask him about the fitness of myself who am the learned priest."

3 *Kristaya.*—Sáyana explains it as "men who are friends." The root-meaning is *cultivators*. Perhaps the word is used for *men in general*, because the Aryáns were cultivators.

4 *Nri.*—Sáyana explains it as "the worshipper and priest."

5 *I.e.*, Religious rite.

6 S'atakratu.—A name of Indra, the performer of a hundred sacrificial rites. Sáyana explains it as *vahukarmayukta*, either as their performer or their object.

7 The leading Asurás headed by Vitra.

8 Sáyana also explains *Kratu* as *prajña*—knowledge, *i.e.*, "endowed with great wisdom."

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battle, sacrificial viands, O Indra, for the acquirement of wealth.

10. Sing unto that Indra, who is the protector of riches, who is endued with many great accomplishments, the perfecter of good deeds, the friend of the worshipper.

SUKTA II. (V.)

The Deity, *Rishi* and metre the same.

COME here, (priestly) friends, offering praises;[1] sit down and sing, again and again, the praises of Indra.

2. When Soma is extracted and poured, sing in a body unto Indra, the subduer of many enemies, the lord of many adorable deities.

3. May he[2] secure for us manliness (energy), may he secure for us riches, may he confer on us women,[3] may he come to us with food.

4. Sing to that Indra, before whose pair of steeds, carrying car in battle, enemies cannot stand.

5. These pure, extracted Soma-Juices, mixed with curds, are poured out for being drunk by the drinker of extracted libations.

6. Indra, performer of good sacrificial rites, for drinking extracted Soma-Juice, for acquiring seniority

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1 "*Stoma váhasa*, literally, bearing praises. Sáyana explains the expression presenting in this rite *Trivit*, *Pañchadas'ŕ*, and others, *i.e.*, collections of laudatory stanzas in the *Rig*-Véda so denominated."—*Wilson.*

2 Indra, endued with accomplishments, described in the previous *Mantram.*

3 *Purandhyam.*—Sáyana has explained it as, both "women" and 'knowledge." Wilson has rendered it as, "knowledge."

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amongst the celestials,[1] thou hast suddenly become endued with great energy.

7. Indra, adored by encomiastic hymns, may these pervading (quickly intoxicating) Soma-Juices enter into thee; may they be of good unto thee for the acquirement of superior knowledge.

8. The chants (of the *Sâma*)[2] have magnified thee, S'atakratu; the hymns (of the *Rich*) have magnified thee: may our eulogies magnify thee.

9. May Indra, the unobstructed protector,[3] accept these thousand (sacrificial) viands in which exist all manly properties.

10. Indra, the object of eulogistic verses, let not (inimical) men do injury to our persons. Thou art powerful, ward off our destruction (by enemies).

SUKTA III. (VI.)

The *Rishi* and metre the same. The first three stanzas and the last are addressed to Indra, the rest to the *Maruts* or Winds.

THE circumstationed (inhabitants of the three worlds),[4] associate with (Indra), the mighty (Sun), the indestructive

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1 *Jyaí hyam.*—Seniority amongst the celestials or the highest place.

2 The terms in the Text are *stomah* and *ukthah*: the former means the hymns of the *Sáma*-, and the latter the verses of the *Rig-Véda*.

3 *I.e.*, who never renounces the work of protection.

4 "The Text has only *Paritasthushah*, those who are standing around; *lokatraya varttinah práninâh*, the living beings of the three worlds is the explanation of the Scholiast."—*Wilson.*

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(Fire), the moving (Wind), and the Lights that shine in the sky.[1]

2. They (the charioteers) harness to his chariot two beautiful steeds,[2] placed in different sides, bay-colored, high-spirited and chief-bearing.[3]

3. Mortals, (Indra as the Sun), rises with burning rays, giving sense to the senseless (in the night) and form to the formless (in darkness).[4]

4. Thereafter, verily those who bear names invoked in holy rites, (the Maruts,)[5] having seen the rain (about to be engendered), instigated him to resume his embryo condition (in the clouds).

5. In company with the carrying Maruts, the

Of the three first objects, the Text gives only the epithets *Vradhna*, the mighty, to which Sáyana adds *A'ditya*, the Sun, *Arusha*, the non-injuring, to which Fire is supplied and *Charan*, the moving, an epithet of Wind. The last phrase is complete,—*rochante rochaná dévi*. Sáyana's additions are supported by a *Bráhmana* which explains the epithets as equivalent severally to A'ditya, Agni, and Váyu. The identification of Indra with the three, implies, the Scholiast says, his supremacy—he is *paramais'waryyayukta*."—*Wilson*.

The meaning of the *Rich* is really very obscure, and the sense can only be made out by following the explanation given by Sáyana in his Commentary.

2 The horses of Indra are called *Hari*, green or yellow-coloured.

3 *Nrivahasa*, literally, men-bearing.

4 "Indra is here, again, identified with the Sun, whose morning rays may be said to re-animate those who have been dead in sleep through the night. There is some difficulty in the construction, for *Maryáh*, mortals, is plural while *Ajayathah* is the second person singular of the first preterite. Sáyana is of opinion that the want of concord is a *Vaídik* license."—*Wilson*

5 Maruts are not named in the Text, but the allusions justify the specification.

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traversors of strong places, thou, Indra, hast discovered the cows hidden in the cave.[1]

6. The reciters of laudatory verses, desirous of seeking the celestials (the Maruts), laud the powerful (Maruts), illustrious, and conscious of the powers of bestowing riches as they glorify the good counsellor (Indra).

7. May you be seen, ye Maruts, in the company of the fearless Indra, always full of joy and equally brilliant.

8. This sacrifice adores the powerful Indra along with bands (of the Maruts), shorn of all shortcomings, proceeding towards the celestial region and desired (for granting fruits).

9. Therefore, (ye Maruts,) abiding on all sides, come hither, whether from the sky or from the radiant solar sphere;[2] in this sacrifice (the priest) sings your praises.

10. We invoke Indra, for giving us riches, whether he comes from this earth, the sky, or from the vast firmament.

SUKTA IV. (VII).

The Deity, *Rishi* and metre the same.

THE chanters (of the *Sáma*) laud Indra with songs, the reciters of the *Rich*, with prayers; (the priests of the *Yajush*), with Texts.[3]

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1 The allusion is to a legend. The Asurâs named Pâ*n*is stole the cows of the celestials and hid them in a cave which Indra found out with the help of a bitch named Saramá.

2 The region of the Winds is *dyu-loka*, the celestial region, or *antariksha*, the region above the sky, or the solar region.

3 The first term *Gáthina* merely means singers with the *Virhat-Sáma*. Sáyana explains *arka* as, *Mantramás* of the *Rig-Véda*; and *varich* as, the Texts of the *Yajush*.

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2. Indra, bedecked with all ornaments,[1] the wielder of the thunderbolt, comes with his steeds harnessed at his words,[2] and mixes with all.

3. Indra, to see a long distance, elevated the Sun in the sky[3] and lighted the mountain with its rays.[4]

4. Invincible Indra, with thy invincible protection protect us in battles and in thousand battles abounding in spoils of horses and elephants.

5. We invoke Indra for great affluence, for limited wealth; (our) ally and wielder of the thunderbolt against (our) enemies.

6. Giver of rain, granter of all desires, set open this cloud. Thou art never uncompliant with our (requests).[5]

7. All the encomiastic verses which are addressed to different deities (givers of different fruits) are due to Indra, the wielder of the thunderbolt; I do not know his fitting praise.

8. As a bull defends a herd of kine, so the shedder of desired-for objects, the powerful lord who never says no to any request, fills men with strength.

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1 *Hiranmayas*, literally means made of gold. Sáyana explains it as, "decorated with all ornaments."

2 This shows that the horses are well-trained.

3 The world being covered with darkness by Vritra, Indra, in order to dispell it, elevated the Sun in heaven.

4 Sáyana has explained it, both as, "lighted the mountain with its rays," and "charged the cloud with waters." Wilson has adopted the second interpretation.

5 The words in the Text are *Asmabhyampratishkrita*. Sáyana explains it as, "Thou hast never said (no) to what we have requested thee for."

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9. Indra, who alone rules over men, over riches, and over the five (classes) of the dwellers on earth.[1]

10. For you, we invoke, Indra placed over all men; may he be exclusively our own.

ANUVAKA III.

SUKTA I. (VIII.)

The Deity, *Rishi* and metre as before.

INDRA, bring for our protection riches,—profuse, enjoyable, the source of victory, (and) the humbler of our enemies.

2. Through the constant strokes of fists[2] (soldiers engaged), by which (wealth) we shall repel enemies; or protected by thee with a horse.[3]

3. Indra, protected by thee we hold weapons made of thunderbolt; by which in battle we conquer enemies elated with pride.

4. With thee for our help, Indra, and (helped by) heroes holding strong weapons, we can defeat enemies arrayed in hosts.

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1 "The Text has, over the five men or classes of men, *pañch kshitinám*, the latter term is explained etymologically, those who are fit for habitations (*nivásarhanám*); the phrase is of not unfrequent recurrence and is usually said to imply the four castes, *Bráhmanas*, *Kshatriyas*, *Vaishyas* and *Sudras*, and *Nishádas*, barbarians or those who have no caste, intending possibly the 'aboriginal races of India, all in a very low stage of civilization, like the *Gonds*, *Koles* and *Bhils*, of the present day."—*Wilson*.

2 *Mushtihatyayá*.—Literally striking with a fist.

3 The Scholiast, in this and the preceding expressions, means infantry and cavalry.

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5. Mighty (in strength) is Indra, supreme (in accomplishments), may greatness[1] ever abide in the holder of the thunderbolt; this army is vast like the firmament.

6. Persons engaged in battle, those seeking children, and intelligent men seeking knowledge, (obtain them by lauding Indra.)

7. The belly (of Indra) which quaffs Soma-Juice in abundance, swells like the ocean, (and is ever) moist like the ample fluids of the palate.[2]

8. The words of Indra to his worshipper, are true, of manifold (sweet) expressions, many cow-conferring, greatly adorable, and like a branch of tree loaded with ripe fruits.

9. Indra, thy lordly powers are ever protectors of every such worshipper as I am and immediate givers of fruits.

10. Indeed, encomiastic verses,[3] (sung in his praise in the *Sâma*) and recited (in the *Rich*), are to be desired and repeated to Indra that he may drink the Soma-Juice.

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1 This indicates Indra's superiority in physical strength and in mental and intellectual accomplishments.

2 "The Scholiast expounds the Text *urvirapo na kákudha* as rendered above, but *kakuda* may refer to *kakud*, the pinnacle of a mountain, and the phrase might then be translated, like the abundant waters or (torrents) from the mountain tops."—*Wilson.*

3 "The first is the translation of *stoma*, which the Commentary defines *Sáma-Sádhyám Stotram*, praise to be accomplished by the *Sáma-Véda*: the second is the rendering of *uktha*, which the same authority describes as, the *Rik-Sádhyám S'ástram*, the unsung praise to be accomplished by the *Rich*. *S'ástram* is explained by S'ridhara Swâmi in the Scholia on the *Bhágvat-Purânam*, to signify a sacred hymn not sung."—*Wilson.*

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SUKTA II. (IX.)

The Deity, *Rishi* and metre the same.

COME, Indra, in this sacrificial rite and be gratified with all these viands and libations; growing in strength be victorious (over thy enemies).

2. The libation being prepared, present (O priests) this exhilarating and efficacious (draught) to the gratified Indra, the accomplisher of all deeds.

3. Handsome-nosed[1] (Indra), adorable unto all,[2] be gratified with these joy-producing laudatory verses; come with the deities in these sacrifices.

4. Indra, I have composed laudatory verses; they have reached thee, the showerer of desired-for objects, the protector (of thy worshippers); thou hast accepted them.

5. Send us, Indra, best and multiform riches; thou hast enough and more than enough riches.

6. Indra, lord of profuse riches, engage us, diligent by nature and renowned for the acquirement of wealth, in this rite.

7. Give us, Indra, incalculable, inexhaustible wealth, containing many kine, profuse food, full of virtues in abundance and granting sufficient longevity.

8. Indra, confer on us great renown, wealth

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1 *Su-s'ipra.*—"S'ipra" means either the lower jaw or nose. Wilson has translated it as, "with the handsome chin." But we think "handsome-nosed" is a better rendering.

2 The Text is *vahwa charshane.*—Literally, "Oh thou! who art all men." Sâyana has explained it as, *sarwa manushyayukta*, joined with all men, or *sarwa yajamânais pujya*, adorable unto all sacrificers better unto all men.

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distributed in a thousand objects of charity, and food filling up many carts.[1]

9. Chanting laudatory verses, we invoke Indra, the lord of riches, fond of *Rich* (verses), the repairer[2] to the place of sacrifice, for protecting our wealth.

10. In every sacrifice the sacrificer glorifies the great prowess of Indra, powerful and ever dwelling (in an eternal mansion).

SUKTA III. (X.)

The Deity and the *Rishi* are the same: the metre is *Anushtubh*.

THE chanters (of the *Sáma*), hymn thee, S'atakratu; the reciters of the *Richas*, praise thee, worthy of adoration; the *Bráhmaṇás*[3] elevate thee like a bamboo pole.

2. When (the worshipper), becoming ready to perform a great (sacrificial) rite, ascends from one summit

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1 *Rathinis ishas.*—Literally "car having viands." The Commentator has explained it fully; as, "those articles of food which are conveyed in cars, carts, or waggons from the place of production."

2 *Gantáram.*—The Commentator explains it as "going to the chamber where sacrifice is performed."

3 The first term *Gáyatrinah*, literally "those who employ the *Gáyatrí* metre," is said by Sáyana to denote the *Udgátri*, the chanter of the hymns of the *Sáma*; *Arkina*, the reciters of the *Rich*. The third term *Bráhmanáh* is explained, the *Brahmá* of a sacrifice, or the priest so denominated, and the other *Bráhmanás*. The concluding phrase *iva vans'am iva udyemire*, "they have raised thee like bamboo," is rather obscure. The Scholiast says, "they have elevated Indra, as tumblers raise a bamboo pole, on the summit of which they balance themselves," not an uncommon feat in India; or as *vans'a* means also a family, it may be rendered as, "ambitious persons raise their family to consequence."

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to another summit,[1] Indra knows his object, and, showering desired-for objects, becomes moved to come with the troops (of Maruts.)

3. Indra, the drinker of Soma-Juice, yoke thy long-maned, powerful and plump[2] horses, and come near to hear our praises.

4. Come, Vasu,[3] (to the rite), praise our hymns, accept them, (express thy delight) by sound, and multiply the food and rite (undertaken by us).

5. The hymn, the cause of increase, is to be repeated to Indra,—the repeller of many foes, that S'akra may make great sound[4] to our sons and friends.

6. We go to him, for (the favour of) his friendship, and for the acquisition of wealth, and becoming strength; for the powerful Indra, conferring riches, can protect (us).

7. Indra, the food (given by thee) is everywhere profuse, easily attainable and assuredly perfect; holder of the thunderbolt, set open the habitation of cows[5] and provide (ample) riches.

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1 The Text is *yat sánoh sánum aruhat*, which rendered into plain English would read as, "mounting from summit to summit." Sáyana completes the sense, saying,—"who goes to the mountain to collect the Soma-Plant, or fuel, or other articles required for the ceremony."

2 *Kakshyapra.*—Literally "filling out their girths; plump or well-conditioned."

3 *Vasu*, here used as a synonym of Indra, is explained as the original donor or cause of habitations.

4 *Rávanat.*—Literally making great sound: Sáyana explains it as, "being pleased with us speaks highly of our sons and friends."

5 The Text is *Gavám Vrajam.*—Sáyana has explained *Vrajam* as, *Nivása Sthánam*, "dwelling-place." Wilson has rendered it as, "cow-pastures," meaning that "Indra, as the sender of rain, should fertilize

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8. Heaven and earth are unable to sustain thee, when killing thine enemies; thou mayst command (send) the waters of the sky: send us abundant kine.

9. O thou, having ears which hear all, listen speedily to my invocation; hold in thy heart my praises; keep, near to thee this, my hymn, as it were (the words of a) friend.

10. We know thee, the showerer of desired-for objects in profusion, the hearer of our call in battles; we invoke the thousandfold wealth-giving protection of thee, (the showerer of abundant bounties)

11. Come, Indra, speedily to us; son of Kus'ika,7 delighted, drinking (the fermented Soma-juice; prolong the life highly spoken of by all the Deities; make me, who am a *Rishi*, profusely endowed (with possessions).

12. O thou the object of praises, may these eulogistic verses, engaged in all rites, reach thee from all sides. May they augment, by following thee who art long-lived; and being agreeable to thee, may they give us joy.

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the fields, and, by providing abundant pasturage, enable the cattle to yield store of milk." The rendering is, indeed, very happy, but we have followed the Text literally.

7 In all the *Paurânik* genealogies, the son of Kus'ika is the sage Vis'wámitra, and in order to explain its application to Indra, Sáyana quotes the legend given in the Index which states that Kus'ika, the son of Is'irathi, being desirous of a son equal to Indra, adopted a life of continence, in requital of which Indra was born as the son of Gáthi, the Gâdhi of the Puránás.—Wilson.

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SUKTA IV. (XI).

THE Deity is Indra; the *Rishi* is Jetri the son of Madhuchhandas; the metre is *Anushtubh.*

ALL our eulogistic verses magnify Indra, spreading like the ocean, the most valiant of car-warriors, the lord of food, the protector of the virtuous.

2. Supported by (the favour of) thy friendship, Indra, cherisher of strength, we have no fear (of our enemies) but glorify thee, the conqueror, the unconquered.

3. Indra's gifts of wealth are known from time immemorial; his protection will not be wanting to him (the worshipper) who presents to the reciters of the hymns, wealth of food and cattle.

4. Indra,—the ever youthful, the intelligent, of great strength, the sustainer of all deeds, the wielder of the thunderbolt, the subject of profuse laudation, was born as the destroyer of the cities (of the Asurâs).

5. Thou, O wielder of the thunderbolt, didst break open the cave of Vala,[1] where he kept the kine (of the celestials concealed); the deities oppressed (by Vala) no longer feared him, having obtained thee as their protector.

6. (Drawn) by the gifts of wealth, I, again, come, O hero, to thee, describing (everywhere the virtues of) trickling Soma-Juice;[2] the performers of the rite ap-

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1 Vala was an *Asura*, who stole the cows of the celestials and hid them in a cave. Indra surrounded the cave with his army and recovered the cattle.

2 The Text is *Sindhuns ahvadan.* It can be rendered as both "describing the virtues of the trickling or pouring Soma-juice," or "recounting his liberality in the Soma-Sacrifice." Wilson has adopted the latter. But the former appears to be more literal.

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proach thee, worthy of being lauded, for they have known thy (liberality).

7. Indra, thou didst kill by stratagem, the wily S'ushna;[1] the intelligent know thy (greatness); multiply their food.

8. The reciters of *Richas*, laud Indra,—the ruler of the universe, by virtue of his power,[2] whose gifts of wealth are thousandfold or even more.

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AUVANKA IV.

SUKTA I. (XII.)

THE Deity is Agni; the *Rishi* Medhátithi, the son of Kanwa; the metre *Gáyatri*.

WE select Agni, the messenger of the celestials, their invoker,[3] the possesser of all riches, the perfect performer[4] (of sacrificial rites.)

2. (The sacrificers), always, invoke, with their in-

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1 S'ushna is described as an *Asura* slain by Indra; but this is evidently a metaphorical murder. *Sushna* means dryer up; *Bhutánám. soshanam-hetum*, "the cause of the drying or withering of beings, heat or drought; which Indra, as the rain, would put an end to.—Wilson.

2 The text is *Ojasá*: it may apply to the reciters, *i.e.*, with all their might or to Indra. Wilson has taken the former view. But the latter rendering appears to be better.

3 Agni is described in the *Taittriya Brahmana* as the messenger of the celestials.

4 The word in the Text is *Sukratu*.—Sáyana explains it both as *Shobhanakarmánam*, "good performer of the rite," and *Shobhanaprajnam* "endued with beneficial wisdom." Wilson has translated it as, "the protector of this rite."

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vocations Agni, the lord of men,[1] the carrier of oblations, the beloved of many.

3. Agni generated[2] (by attrition), bring here the celestials to the clipped sacred grass; thou art their invoker for us, and art to be adored.

4. Since thou performest the duty of messenger, arouse them desirous of the oblation; sit down with them on the sacred grass.

5. Resplendent Agni, invoked by oblations of clarified butter, consume our enemies who have been joined by *Rákshasás*.[3]

6. Agni,—the intelligent, the young,[4] the protector[5] of the dwelling (of the sacrificer), the carrier of offerings, whose mouth is the vehicle of oblation,—is kindled by Agni.

7. (O Ye chanters) approach and praise, in the sacrifice, Agni, the intelligent, the truthful, the resplendent, the destroyer of enemies.[6]

8. O resplendent Agni, thou becomest the sure protector of that sacrificer who worships thee,—the messenger of the celestials.

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1 *Vispati*. *Vis* means *Prajáh*, "progeny, people, or man.

2 The Text is *Ajánák*, "being born," that is being artificially produced by the friction of two pieces of a particular species of wood, that of *Premna spinosa*, used for the purpose—*Wilson*.

3 The word in the Text is *Rakshaswinah*.—Wilson has rendered it as, "defended by evil spirits," literally, it means joined by *Rákshasás*.

4 In this name *Yavishtha*, which is never given to any other Vedic Deity, we may recognize the Hellenic Hephaistos—Cox's *Mythology of Aryan Nations*.

5 *Grihapati*.—But *pati* is most usually interpreted by Sáyana, as, *pátaka* the cherisher or protector, hence it characterises Agni as the protector "of the sacrificer's dwelling."

6 It may, also, mean "the remover of diseases."

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9. Be propitious, *Pávaka*,[1] to him, who, presenting oblations for the gratification of the celestials, approaches Agni.

10. Agni the bright, the purifier, bring, here, the celestials to this our sacrifice, to our oblations.

11. Lauded with our newest hymn, confer on us riches, food and heroic sons.

12. Agni, shining with pure radiance, and charged with all the invocations of the celestials, be pleased by this our hymn.

SUKTA II. (XIII.)[2]

The *Rishi* and the metre are the same, but the hymn is addressed to a number of deified objects generally named *Apri*. The first five stanzas describe the various forms of Agni; the sixth the doors of the sacrificial chamber; the seventh morning and night; the eighth two deified priests; the ninth the goddess *Ilá*, *Saraswati* and *Bhárati*; the tenth *Twashtri*; the eleventh *Vanaspati*; and the twelfth *Swáhá*. They are all connected with Agni.

AGNI, Susamiddha,[3] the invoker, the purifier, bring, here, the celestials, to the offerers of our oblation and do thou sacrifice.

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1 Literally "purifier;" a name of Agni.

2 This Sukta is called *Apri* Sukta. It used to be applied in the sacrifice of animals. There are ten *Apri* Suktas in all the ten *Mandalas* of the Rig-Veda. The enumeration is as follows:—

1st	Mandala—	13th, 142nd and 188th	Suktas.
2nd	,,	3rd	Sukta.
3rd	,,	4th	,,
5th	,,	5th	,,
7th	,,	2nd	,,
9th	,,	5th	,,
10th	,,	70th and 110th	Suktas.

3 *Su*, well; *Sam*, completely; and *iddha*, kindled:—"the thoroughly kindled

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2. Intelligent Tanunapat,[1] carry to-day our well-flavoured sacrifice to the celestials for their food.

3. Here, in this sacrifice, I invoke the beloved Narâsansa,[2] the sweet-tongued, the offerer of oblations.

4. O Agni, Ilita,[3] bring, hither, the celestials, in an easy-going chariot; for thou art the invoker elected by men.

5. Learned priests spread the sacred grass *Varhis*,[4] bundled together and covered with clarified butter and on which is seen ambrosia-like clarified butter.[5]

6. Let the bright doors,[6] the multiplier of sacrifice, not visited by multitudes of people, be set open, for surely to-day is the sacrifice to be made.

7. I invoke the lovely night and dawn,[7] to sit upon the sacred grass, at this our sacrifice.

8. I invoke the two beautiful-tongued[8] divine and intelligent invokers,[9] that they may celebrate this our sacrifice.

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1 *Tanunapat*.—"The devourer of clarified butter," or, according to another Etymology "the consumer of its own substance (*tanu*), a fuel." *Napát* occurs in *Nirghanta*, as the synonym of *tanaya* son or offspring; but in this compound the second member is considered to be either *ad* who eats, or *pá* who preserves, the latter with *na* prefixed, *napát*, "who does not preserve, who destroys."—*Wilson*.

2 Lauded by men.

3 The worshipped;—from the root *ilá*, "to adore."

4 *Varhis* is, also, an appellative of Agni.

5 The word *amrita* may either imply the clarified butter sprinkled on the grass, or the immortal Agni.

6 Doors of the sacrificial chamber, are considered as the personification of Agni.

7 They signify the two forms of Fire presiding over those seasons.

8 It may mean, also, *Priyavachanan*, literally "sweet-speeched, or eloquent," as Wilson has rendered it.

9 The two Agnis.

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9. May the three delight-giving and undecaying Goddesses—Ilá, Saraswatí and Mahí,[1] sit down upon the sacred grass.

10. The foremost Twashtri,[2] having various forms, I invoke; may he be solely ours.

11. Present, Divine Vanaspati,[3] our oblations to the Celestials; may the giver come by true knowledge.

12. Perform the sacrifice, conveyed through Swáhá[4] to Indra, in the house of the sacrificer; therefore I invoke the Celestials here.

SUKTA III (XIV).

THE Rishi and metre the same; but the hymn is addressed to Agni and other Divinities named and to the Vis'wadévás.

AGNI, come, with all the Deities, in this sacrifice, to our service and to our praises, to drink the *Soma*-Juice and perform the sacrifice (for us).

2. Intelligent Agni, *Kaṇwas*[5] invoke thee and highly speak of thy works. Come, O Agni, with the Celestials.

1 These are personifications of Agni; they are, also, called the Three personified Flames of Fire. *Mahí* is said to be a synonym of *Bhárati*. As Goddesses, *Ilá* represents the Earth; *Saraswatí*, the consort of *Brahmá* is the presiding Deity of Eloquence and *Mahí*, Speech, the consort of *Bharata*. But these mythological personifications belong to the Post-Vedic Period.

2 *Twashtri*, in the popular system, represents the Divine Architect. He is, also, one of the twelve *Á'dityas*: here he is Fire.

3 Literally, "the Lord of Woods," or "a large tree," but, here, Agni.

4 An exclamation used in pouring the oblation to Fire. Here, it is identified with Agni.

5 Literally, "descendants of *Kanwa*;" but the Scholiast explains it as "intelligent *Ritwijás*."

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3. (Offer sacrificial offerings)[1] to Indra, Vâyu, Vṛihaspati, Mitra, Agni, Pushan and Bhaga, the A'dityas and troops of Maruts.

4. For you, are specially prepared all these *Soma*-Juices, satisfying, exhilarating, sweet, falling in drops and placed in ladles.

5. Having lopped the sacred grass, the intelligent priests, desirous of protection, laud thee with oblations and ornaments.

6. Let the steeds, which convey thee, rendered plump with being fed with clarified butter[2] and harnessed at will, bring the Celestials to drink the *Soma*-Juice.

7. Agni, unite these (Deities), worshipful and augmenters of sacrifices, with their wives; O beautiful-tongued, make them partake of the sweet *Soma*-Juice.

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1 The ellipsis is supplied by the Commentator. Mitra, Pushan and Bhaga are forms of the Sun or A'dityas. They are the descendants of Aditi. In the 27th *Sukta* of the Second *Mandala* of the *Rig-Véda*, Six A'dityas are mentioned, *viz.*, Mitra, Aryamá, Bhaga, Varuna, Daksha, and Angs'a. In the 114th *Sukta* of the 9th *Mandala*, the number is Seven, but their names are not mentioned. In the 72nd *Sukta* of the 10th *Mandala*, Eight sons of Aditi are mentioned. In *Taittiriya Bráhmana* Eight A'dityas are mentioned, *viz*, Dhátá, Aryamá, Mitra, Varuna, Angs'a, Bhaga, Indra and Vivaswán. In the *Satapatha Bráhmana* twelve A'dityas are mentioned. They are the Suns in the Twelve Months of the Year.

"Aditi, an ancient goddess, is in reality the earliest name invented to express the Infinite; not the Infinite as the result of a long process of abstract reasoning, but the visible Infinite, visible by the naked eye, etc."—MaxMüller's, *Rig-Véda*.

Pandit Satyavrata Sámas'ramí thus describes the A'dityas:—"Aruna rises in the morning just after dawn; Bhaga appears thereafter when the rays of the Sun become a little stronger; thereafter the Sun is called Púsha till his rays do not become the fiercest; in the fore noon the Sun is called Aryamá, and in the noon, he is called Vishnu."

2 This is how Sáyana explains the expression. Wilson renders it as "glossy-backed."

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8. Let those Celestials, who are worthy of being offered oblations and lauded, drink, with thy tongue, of the sweet *Soma*-Juice just before the termination of the sacrifice.[1]

9. Let the intelligent invoker (of the Celestials) bring hither, from the resplendent solar region, all the Divinities awaking with the dawn.

10. Agni, with all the Celestials—with Indra, Vâyu and the effulgent forms of Mitra, drink the sweet *Soma*-Juice.

11. Agni, appointed by man as the invoker (of the Celestials), preside over his sacrifice; complete this sacrifice of ours.

12. Yoke, Divine Agni, this quick-coursing and strong mares, *Rohitaḥ*[2] to thy chariot, and, by them, bring hither the Celestials.

SUKTA IV (XV).

THE *Riṣhi* and metre the same, the Deity is *Ṛitu*[3]; but in each stanza some other familiar Deity is associated with him.

INDRA, drink with *Ṛitu*, the *Soma*-Juice; may these satisfying drops, ever abiding in thy stomach, enter into thee.

1 The Text is *Vashathkriti*: The word *Vashat* is uttered when a sacrifice is about to be completed. Sáyana explains it as *Vashatkárkâle* "at the time of *Vashatkár*," or "a sacrifice in which the word *Vashat* is uttered."

2 The Text is *Arushí haritaḥ Rohitaḥ*:—Sáyana means by the word *Rohitas*, the horses of Agni, and uses the other two words as adjectives, meaning by *Arushi*, "quick-coursing;" and by *Haritas* "capable of carrying." MaxMüller interprets *Arushi* as the red horses of Agni, and uses the other two words as adjectives.

3 Personification of season.

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2. Maruts, drink with *Ṛ*itu, from the sacrificial vessel *Potṛi*; consecrate the rite, for you are bountiful.

3. Neshtṛi,[1] with thy wife, commend our sacrifice to the Celestials; drink with *Ṛ*itu; for thou art the giver of jewels.

4. Agni, bring hither the Celestials, arrange them in three places,[2] bedeck them with ornaments; drink with *Ṛ*itu.

5. Drink the *Soma*-Juice, Indra, from the valuable vessel of *Bráhmaṇa*[3] after *Ṛ*itu, since thy friendship with him is uninterrupted.

6. Mitra and Varuṇa, performers of promised deeds, be present with *Ṛ*itu at our sacrifice, efficacious and undisturbed (by enemies).

7. (The priests), desirous of riches, having stones in their hands (for bringing the *Soma*-Plant), laud the Divine (Agni) Draviṇodâs,[4] both in the primary and subsidiary sacrifices.[5]

8. May Draviṇodâs give us riches we have heard of; we ask them, for the Celestials.

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1 *Neshtri* is another name of *Twashtṛi*, from his having assumed, it is said, upon some occasion, the function of *Neshtṛi* or priest so denominated at a sacrifice.—*Wilson.*

2 Either at the three daily ceremonies, at dawn, mid-day and sunset, or in the three fires lighted at sacrifices.—*Wilson.*

3 The Text is obscure. *Bṛáhmaṇád-rádhasah* is literally from Brahmanical wealth; but the latter is explained a costly vessel. The *Bṛáhmanachchhansí* is one of the sixteen priests employed in sacrifices; his function may be to hold some ladle or vase in which the offering is presented.—*Wilson.*

4 *Draviṇodás* is an epithet of Agni, meaning "the giver of wealth or strength."

5 In the *Adhwara* and in the *Yajñas*, the first is said to be the primary or essential ceremony, *prakriti-rupa*, such as the *Agnisthoma*; the second, the modified ceremonies, *Vikriti-rupéshu*, such as the *Ukthya*.—*Wilson.*

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9. Draviṇodâs wishes to drink with the Ritus from the cup of Neshṭṛi; hasten (priests to the sacrificial chamber); present the oblation and depart.

10. Since, Draviṇodâs, we worship thee for the fourth time along with the *Ri*tus, do thou give us wealth.

11. As'wiṇs, performers of pious deeds, bright with sacrificial fires, accepters, with the *Ri*tus, of sacrifice, drink the sweet juice.

12. Agni, the giver of rewards, identical with household fire, thou art the performer of sacrifice with *Ri*tu; worship the Celestials, on behalf of the sacrificer seeking them.

SUKTA V (XVI).

THE *Rishi* and metre the same; the Deity is Indra.

INDRA, let thy horses bring here the, showerer of riches to drink the *Soma*-Juice; may (the priests) radiant as the Sun (make thee manifest).

2. Let his horses *Hari* convey Indra in an easy-going chariot here where these grains (of parched barley), steeped in clarified butter, are strewn (upon the altar).

3. We invoke Indra at the morning rite; we invoke him at the time of the celebration of the sacrifice; we invoke him to drink the *Soma*-Juice (at the time of completion).

4. Come Indra, with thy long-maned steeds, near our pressed *Soma*-Juice; we invoke, when *Soma*-Juice is extracted and poured out.

5. Do thou come to this our praise, to this our sacrifice, for which the libation is prepared; drink like a thirsty *Goura*-deer.

6. These dripping *Soma*-Juices are effused upon the sacred grass; drink them, Indra, for gaining strength.

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7 Indra, may this most excellent hymn touch thy heart and afford thee delight; thereafter drink the extracted *Soma*-Juice.

8. Indra, the destroyer of enemies, goes, forsooth, to every sacrifice where the libation is poured out, to drink the *Soma*-Juice for (his) exhilaration.

9. S'atakratu, do thou fully satisfy our desires with (the gift of) kine and horses; being filled with perfect meditation we laud thee.

SUKTA VI. (XVII).

THE metre and *Rishi* the same; the Deities Indra and Varuṇa conjointly.

I SEEK the protection of the sovereign rulers[1] Indra and Varuṇa; when thus prayed for, they make us happy.

2. For you are ever ready, guardians of mankind, to grant protection on the appeal of a minister such as I am.

3. Satisfy us with riches, Indra and Varuṇa, according to our desires; we desire you ever near us.

4. (The libations) of our holy rites have been mixed; (the laudations) of our right-minded priests have been mixed; may we, therefore, become the foremost among the givers of food:[2]

---

1 *Samrájoh*, of the two emperors; but *Rájá* is, in general, equivocally used, meaning shining, bright, as well as royal, so that Sáyaṇa explains the term "possessed of extensive dominion," or "shining very brilliantly."—*Wilson.*

2 The Stanza is obscurely worded. We have in the Text *Yuvaku sachinám, Yuváku sumatinám*; the former (*sachinám*) is explained, a mixture of butter milk, water and meat, suited for acts of religious worship; the latter, the combination of choice expressions and praises which are the suitable phraseology of the right-minded or the pious (*sumatinám*).

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5. Indra is a giver among the givers of thousands; Varuṇa is to be lauded among those who are deserving of laudation.

6. Through their protection we enjoy (riches) and husband them, and may there be an abundance of wealth.

7. I invoke you both Indra and Varuṇa for manifold riches: make us perfectly victorious.

8. Indra and Varuṇa, speedily bestow happiness on us for our minds are willing to serve you properly.

9. May the excellent hymn, which I offer to Indra and Varuṇa, reach you both; that conjoint praise which you (accepting) dignify.

ANUVAKA V.

SUKTA I. (XVIII.)

THE metre and *Rishi* the same. The first five stanzas are addressed to Bráhmaṇaspati, associated, in the fourth, with Indra and Soma; and, in the fifth, with them and Dakshiṇá: the three next are addressed to Sadasaspati; and the ninth to the same or to Narás'aṁsa.

BRAHMANAŚPATI,[1] make the offerer of libation (*i.e.*, myself) illustrious among the Celestials like Kakshivat, the son of Us'ij.[2]

Ramánáth Saraswatí translates the word *Yuvaku* as "your," and renderes the stanza thus,—"may we gain your favour in the shape of protection and wealth."

1 The Deity *Brahmanaspati* is the same as *Vrihaspati*. This will be evident when the reader goes to the 23rd *Sukta* of the Second *Mandala*. Sáyaṇa gives no account of the station of this Deity. Dr. Roth defines him as the Deity of sacred prayer, or, perhaps, of the Text of the *Véda*. The etymology justifies this definition. Sáyaṇa, however, understands by the word *Brahma* eulogy or prayer.

2 This story is to be found in several of the *Puráṇás*, especially the *Matysa* and *Váyu*, as well as in the *Mahábhárata*. *Kakshivat* was

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2. May he, who is possessed of riches, the destroyer of diseases, the acquirer of riches, the augmenter of nourishment, the prompt giver of rewards, favour us.

3. Protect us, Brahmaṇaspati, so that calumnious censure of the malevolent may not touch us.

4. That heroic mortal, whom Indra, Brahmaṇaspati and *Soma* protect, never perishes.

5. Do thou, Brahmaṇaspati and do you, *Soma*, Indra and Dakshiṇâ[1] protect that man from sin.

6. I solicit intelligence from Sadasaspati,[2] the wonderful, the friend of Indra, the beautiful and the giver of riches.

7. Without whose help, the sacrifice, even of the wise, is not perfected; he pervades the association of our thoughts.[3]

8. He rewards the presenter of the oblation; he brings the sacrifice to a consummate close; (through him) our invocation reaches the Celestials.

9. I have seen Narâs'aṁsa,[4] the most resolute, the most celebrated and radiant as the sky.

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the son of *Dírghatamas* by Usij, a female servant of the Queen of the *Kalinga Rájá*, whom her husband had desired to submit to the embraces of the Sage, in order that he might beget a son. The Queen substituted her bondmaid Usij; the Sage, cognizant of the deception, sanctified Usij and begot by her a son named *Kakshívat*, who through his affiliation by *Kalinga* was a Kshatriya, but as the son of *Dírghatamas* was a *Bráhmana*; he was also a *Rishi*.—*Wilson*.

1 Literally it means a present made to a Bráhmaṇa at the termination of a religious rite. But here it is personified as a female divinity.

2 Literally, the *pati* (protector) of *sadas* (assembly); it is here a name of Agni.

3 The Text is *dhiṁm Yogam invati* which may mean "he pervades the association of our minds," or "the object of our pious acts."

4 It is an appellation of Agni, meaning "he who is to be praised by men." According to the *Káṭthakas*, it means the personified *Yajna* or sacrifice at which men (*nara*) praise (*S'ansanti*) the Celestials.

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SUKTA II. (XIX.)

The metre and *Rishi* the same; Agni and the Maruts are the Deities.

AGNI, thou art invoked, to this perfect sacrifice, to drink the *Soma*-Juice;[1] come, Agni, with the Maruts.

2. There is no greater Deity or man, who can oust thee of thy rite, O Agni, who art supremely powerful: come with the Maruts.

3. Come, Agni, with the Maruts, who are all[2] (*i.e.*, seven in number) radiant,[3] and devoid of malignity, and who know (how to cause the descent) of great waters.[4]

4. Come, Agni, with the Maruts, who are fierce, and pour down rain,[5] and are unequalled in strength.

5. Come, Agni, with the Maruts, who are beautiful, of terrific forms, who are possessors of profuse wealth, and are devourers of the malevolent.

6. Come, Agni, with the Maruts, who are Divinities residing in the radiant heaven above the Sun.[6]

7. Come, Agni, with the Maruts, who scatter the clouds, and agitate the sea full of water.

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1 The Text is *gopithâya*:—Sáyana explains it as, *Somapánáya*, *i.e*, to drink *Soma*-Juice. MaxMüller translates it as, "For a draught of milk." We prefer Sáyana's explanation, for Vedic Deities are, always, mentioned as drinking *Soma*-Juice.

2 *Visve*:—Literally, all: here it refers to the seven troops of the Maruts.

3 *Devásaḥ*:—The Scholiast explains it as, *dyotamána*, radiant. Wilson translates it as, "Divine."

4 MaxMüller translates the expression as, "Who know of the great sky;" but we follow Sáyana's rendering; for many Texts attribute to the Maruts the power of creating rain.

5 *Arka* means water or rain: but MaxMüller translates the expression *arkam ánrichuḥ* as, "Who sing their song."

6 *Nákasya adhi*. Sáyana explains it as, "Above the Sun," but MaxMüller translates *Náka* as, "Firmament."

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8. Come, Agni, with the Maruts, who spread (through the sky) along with the rays (of the Sun), and, with their strength, agitate the sea.

9. Come, Agni, with the Maruts, I pour out the sweet *Soma*-Juice for thy drinking (as of old).[1]

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1 MaxMüller translates the expression as, "For the early draught."

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SECOND ADHYAYA.

ANUVAKA V.—(*Continued.*)

SUKTA III. (XX.)

THE metre and *Rishi* the same: the Deities are *Ribhus*.

THIS hymn, the bestower of many beautiful jewels, has been addressed, by the sages, with their own mouths, to the Deities having birth.[1]

2. They, who created, by their mind (*i.e.*, will-power), for Indra the steeds that are harnessed at his words, have spread over this (our) sacrifice with the ceremonial utensils.[2].

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1 The Text is *devâya janmane*:—The Scholiast explains *devâya* as, *deva-sanghâya, i.e.*, a collection of Divinities, here referring to *Ribhus* and *janmane* as *jâyamânâya, i.e.*, being born or having birth.

Ribhus were, formerly, men, but, by ascetic penances, they attained to the dignity of the Celestials. The *Ribhus* were the three sons of *Sudhanwan*, the son of *Angiras*, severally named *Ribhu*, *Vibhu* and *Vâja*: but they were called *Ribhus*, from the name of the elder. Through their assiduous performance of good works, they acquired divinity, exercised superhuman powers and became entitled to receive praise and adoration.

2 The Text is *s'âmibhir-yajnam-âs'ata*: It has been rendered variously by different scholars. Sâyana has interpreted the expression as "*graha chamasâdi nishpâdanaḥ rupai karmabhir, yajnam ashmadiyâm, âs'ata vyaptavanta*," *i.e.*, they have pervaded (or accepted) our sacrifice, performed with those acts which are executed by the means of tongs, ladles and other (utensils employed in making oblations). Wilson translates it as, "Have partaken of the sacrifice performed with holy acts." Mr. Stevenson, "They pervade our sacrifice by purificatory rites." Rosen, "*Ceremoniis sacrificium.*" Langlois, "*Ils out entoure le sacrifice de ceremonies.*" The expression suggests that perhaps the *Ribhus* were the inventors of those sacrificial implements.

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3. They constructed for the Nâsatyas a car going everywhere and pleasant to sit on, and a cow yielding milk.[1]

4. The *Ribhus*, endued with the power of making their prayers unfailing, fond of peace, and successful[2] (in all pious deeds), made[3] their (aged) parents young.

5. *Ribhus*, the intoxicating *Soma*-Juices are offered to you, along with Indra, attended by the Maruts, and along with the radiant A'dityas.[4]

6. The *Ribhus* have divided, into four, the new ladle, which was completely constructed by the divine Twashtri.[5]

7. May they, moved by our excellent praises, give to (the priest, who, on) our (behalf), offers libations of

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1 The word is *taksham*: the meaning of the verb implies mechanical formation. The *Ribhus* may have been the first to attempt the bodily representation of these appendages of *Indra* and *As'wins*.—*Wilson*.

2 The Text is *Vishthi*: Sáyana explaints it as, *Vyápti-Yukldh*, *i.e.*, meeting with no opposition in all acts, on account of the never-failing potency of their prayers.

3 *Akrata*, from *kri* to make. It does not mean here 'mechanical making.'

4 According to As'waláyana, as quoted by Sáyana, the libations offered at the third daily, or evening, sacrifice, are presented to Indra, along with the *A'dityas*, together with *Ribhu*, *Vibhu*, *Vája*, with *Vrihaspati* and the *Vis'wadévas*.—*Wilson*.

5 *Twashtri*, is described in the *Puránas* as an artizan of the celestials. In the *Védás*, he is mentioned as a Divinity who works as a carpenter for the Deities. The Scholiast, also, describes the *Ribhus* as the disciples of *Twashtri*. The act, of their making one ladle four, has very likely some more references to some innovation in the objects of libation, than to the mere multiplication of the wooden vessel. The *Nitimañjari* says, that Agni, coming to the sacrifice, performed by the *Ribhus*, became as one of them. And, to give him a share in the sacrifice, they divided the ladle into four.

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Soma-Juice, three sorts of precious articles, one by one, and perfect seven times seven sacrifices.[1]

8. Offerers of sacrifices, they hold[2] (immortality, although born as mortals); by their good deeds, they obtain, among the Celestials, a share of sacrifices.

SUKTA IV. (XXI.)

Rishi and metre the same; the hymn is addressed to Indra and Agni.

I INVOKE in this sacrifice, Indra and Agni, to whom we wish to present our laudatory verses; let them, who are both profuse drinkers of the *Soma*-Juice, drink *Soma*.

2. Laud, men, Indra and Agni in sacrifices; decorate them with various ornaments and hymn them with laudatory verses.

3. We invoke Indra and Agni for singing the praises of our friend (the instituter of the rite): we invoke those drinkers of *Soma*, to drink the libation.

4. We invoke the two fierce Deities, near the rite where the libation is prepared: Indra and Agni come here.

---

1 *Tirá Sáptáni*: The Scholiast considers that *trih* may be applied to precious things, as meaning best, middling, worst, or to *sáptáni*, seven sacrifices, as classed under three heads. Thus, one class consists of the *Agnyádheyam*, seven ceremonies in which clarified butter is offered on fire; one class consists of the *Páka-Yajñas* in which dressed viands are offered to the *Vis'wadévás* and others; and one comprehends *Agnisthoma* class, in which libations of *Soma*-Juice are the characteristic offering.—*Wilson*.

If, however, the Text is literally followed, the translation would be,—"Give, one by one, thrice seven sorts of precious articles."

2 The Text is *Ádharayanta*, literally, 'held' or 'enjoyed.' The Scholiast explains it fully: they were mortals, but they obtained immortality, by performing many good deeds. The *Ribhus* acquired the prestige of drinking *Soma* in the company of the Deities.

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5. May those two powerful Indra and Agni, the guardians of the assembly, make the Rákshasás innocuous, and may the devourers (of men) be destitute of progeny.

6. By this unfailing sacrifice, be you rendered vigilant, Indra and Agni, in the station which affords knowledge (of the fruits of deeds), and grant us happiness.

SUKTA V. (XXII.)

THE *Rishi* and metre the same; the hymn contains twenty-one stanzas which are addressed to various Deities; or four, to the As'wins and four, to Sávitri; the next two, to Agni; the eleventh, to the goddesses collectively; the twelfth to the wives of Indra, Varuna and Agni; the two next, to heaven and earth; the fifteenth, to earth alone; the last six, to Vishnu.

(O PRIEST,) awaken the As'wins, associated for the morning (libation); let them, both, come here to drink of the *Soma*-Juice.

2. We invoke the two Divine As'wins, having the most excellent car, the best of charioteers, and residing in the celestial region.

3. As'wins, stir up[1] the sacrifice, with your whip, that is wet with the foam (of your horses) and lashing loudly.

4. As'wins, the residence, of the offerer of libation, where you are going to in your car, is not far from you.

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1 *Mimikshatam*, mix intimately the juice of the *Soma*. It is not clear how this is to be done with the whip, allusion to which only intimates, it is said, that the As'wins should come quickly. *Tayá*, by that, may, also, mean, with that—come with that your whip; or *Kasá*, commonly a whip, may mean speech; in which case *Madhumati* and *Sunritivati*, explained wet and loud, will signify sweet and veracious—come with such speech, As'wins, and taste the libation.—*Wilson*.

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5. I invoke the golden-handed Sâvitri,[1] to protect me: he will let us know of the station of the sacrificers.

6. Hymn Sâvitri, who is the drier up of water,[2] for our protection: we wish to celebrate his sacrifice.

7. We invoke Sâvitri, the enlightener of men and the distributer of various home-insuring wealth.

8. Sit down, friends, Sâvitri is soon to be lauded by us: shines there the giver of riches.

9. Agni, bring, here, the loving wives of the Celestials and Twastri, to drink the *Soma*-Juice.

10. Agni, bring the wives of the Celestials here, for our protection. O youthful (Agni), bring Hotrá, Bhárati, Varutri and the adorable Dhishaná.[3]

11. May the goddesses, whose wings are unclipt,[4] the protectresses of mankind, be propitiated with us, by giving us protection and great felicity.

12. I invoke Indráṇi, Varuṇaṇi and Agneyi, for our welfare, and to drink the *Soma*-Juice.

13. May the great heaven and earth sprinkle this sácrifice (with their dews) and fill us with nutriment.

14. The intelligent taste, through their pious deeds, the waters of these two, resembling clarified butter

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1 Sávitri is a synonym of the Sun. There is a *Vaidik* legend about his being golden-handed. At a sacrifice of the celestials, Súrya undertook the office of *Ritwij*, but placed himself in the station of *Brahmá*. The *Adhyáryu* priests, seeing him in that position, gave him the oblation, termed *Prasitra*, which cut off that hand of *Súrya* which had improperly accepted it. Thereupon, he was given a golden hand by them. It is, really, a figurative expression, descriptive of solar effulgence.

2 Here the word *Napat* is taken in its literal sense, *i.e.*, who does not cherish but dries up water by his heat.

3 Hotrá is called the wife of Agni; Bhárati, one of the A'dityas and Dhishaná is *Vag-Dévi* or the Goddess of Speech.

4 The wives of the Celestials, being in the form of birds, no one had cut their wings.

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and (abiding) in the permanent region of the *Gandharvas*.[1]

15. O earth, be thou extensive, free from thorns, and our abiding place; give us profuse happiness.

16. May the Deities protect us (from that portion) of the earth whence Vishṇu, (aided) by the seven metres, stepped.[2]

17. Vishṇu traversed this (world): three times he planted his foot,[3] and the universe was enveloped by his foot covered with dust.

18. Vishṇu, the preserver, the uninjurable, stepped three steps, upholding righteousness.

19. Behold the deeds of Vishṇu, by virtue of which the sacrificer performs all rites: he is the worthy friend of Indra.

20. The wise, always, behold the great station of Vishṇu as the eye sees, ranging everywhere in the sky.

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1 *Antariksha*, or firmament between heaven and earth, is the region of the Gandharvas, Yakshas and Apsarás.

2 Sáyana explains *Saptadhamabhi* as, "Seven metres." Muir explains it as, "Through the seven regions." According to the *Taittiriyas*, as cited by the Scholiast, "The Celestials, headed by Vishṇu, subdued the invincible earth, using the seven metres of the Védás as their instruments.

3 Commentators disagree about the meaning of the sentence *tredha nidadhe padam, i.e.*, thrice he planted his step. According to Sákapuni it was on earth, in the firmament, in heaven; according to Aurnavábha, on *Samárohana* or the eastern mountain, on *Vishnupada*, the meridian sky, and *Gayas'iras*, the western mountain; thus identifying Vishṇu with the Sun; and his three paces, with the rise, culmination and setting of the luminary. Allusion is made to the three paces of Vishṇu in the *Vajasaneyi Sanhitá* of the *Yajur Veda*, and the Scholiast there explains them to imply the presence of Vishṇu in the three regions of earth, air and heaven, in the forms, respectively, of Agni, Váyu and Súrya, Fire, Wind and the Sun.

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21. The intelligent, ever vigilant and always singing his praises, illumine the great station of Vishṇu.

SUKTA VI. (XXIII.)

The *Rishi* is Medhátithi, the son of Kanwa; the metre of the first eighteen stanzas is *Gáyatrí*; that in the nineteenth stanza, *Ushnik*; and in the rest, *Anushtubh*. The hymn contains twenty-four stanzas, of which the first is addressed to Váyu; then three, to Mitra and Varuṇa; three, to Indra and the Maruts; three to the Vis'wadévás; three to Pushán; seven and a half to the Waters; and the last verse and a half, to Agni.

THESE *Soma*-Juices, strong and full of blessings, have been poured out: come, Váyu, and drink them off as presented.

2. We invoke both the Deities,—Indra and Váyu, residing in the firmament, to drink off this *Soma*-Juice.

3. The intelligent invoke, for their protection, Indra and Váyu, who are fleet like the mind, have a thousand eyes[1] and are protectors of sacrifices.

4. We invoke Mitra and Varuṇa, who are present at the sacrificial ground and of pure strength, to drink the *Soma*-Juice.

5. I invoke Mitra and Varuṇa, who, with true speech, multiply pious deeds and protect the light of the sacrifice.

6. May Varuṇa protect us fully; may Mitra defend us with all defences; may they make us immensely rich.

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1 The expression *Sahasrâksha*, which is generally applied to Indra, and never to Váyu, is applied here to both for grammatical construction.

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7. We invoke Indra, together with the Maruts, to drink the *Soma*-Juice: may he, with his companions, be satisfied.

8. Divine Maruts, of whom Indra is the king and Pushán,[1] the benefactor,—all hear my invocations.

9. Liberal Maruts, associated with powerful Indra, destroy Vritra; let not the evil one reign supreme over us.

10. We invoke all the Divine Marúts, who are fierce and have the (many-coloured) earth for their mother,[2] to drink the *Soma*-Juice.

11. Leaders, when you receive an auspicious offering, then the proud shout of the Maruts comes like that of the conquerors.

12. May the Maruts, born from the effulgent lightning,[3] protect us and render us happy

13. Resplendent and quick-coursing Pushán, bring from heaven the (*Soma*-)Juice together with the variegated sacred grass as (a man brings back) a lost animal.

14. The resplendent Pushán has found the effulgent *Soma*-Juice concealed, placed in a cave,[4] strewed amongst the sacred grass.

15. Indeed, he brought to me in succession the six[5] (seasons) connected with the drops (of the *Soma*-

---

1 The *Maruts* are styled *Pusharátayah*, of whom *Pushan* is the donor.—*Wilson.*

2 The Text literally means,—"Who have *Pris'ni* for their mother." According to Sáyana, *Pris'ni* is the many-coloured earth.

3 *Haskarad-Vidyutah*: the Commentator explains it as "Variously shining."

4 According to the Scholiast, *guhá sadrise durgame dyuloke*, *i.e.*, in heaven, difficult of access like a cave.

5 The Text has only *shat*, six: the Commentator explains it as "Six Seasons," adding *Vasantadin Ritun*—the Seasons, Spring and the rest."

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Juice) as (a husbandman) repeatedly ploughs (the earth) for barley.

16. Friendly Waters, that are mothers to us who are desirous of sacrificing, flow by the paths (of sacrifice) qualifying the milk with sweetness.

17. May those Waters, which are near the Sun or are associated with the Sun, gladden our sacrifice.

18. I invoke the Divine Waters, which our kine drink: oblations should be offered to the Divine Flowing (Waters).

19. Ambrosia is in the Waters; medicinal herbs are in the Waters: Saintly Priests, be prompt in their praise.

20. *Soma* has said to me, (that) all medicines, Agni —the benefactor of the Universe, and all sorts of healing herbs are in the Waters.

21. Water, make perfect the medicine that prevents all diseases for my body, that I may long behold the Sun.

22. Water, wash away whatever sin is in me, what wrong I have done, what imprecation I have pronounced or what untruth I have spoken.

23. I have, this day, entered into the Waters: we have been associated with their essence. Agni, abiding in the Waters, come and fill me with vigour.

24. Agni, bestow on me vigour, progeny and life, so that the Celestials may know the (sacrifice) of this my (employer) and Indra, with the *Rishis*, may know it.

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ANUVAKA VI.

SUKTA I. (XXIV.)

THE *Rishis* is S'unaḥs'épa,[1] the son of Ajígartta; the metre is *Trishṭubh*, except in stanzas three, four and five in which it is *Gáyatrí*. The first verse is addressed to Prajápati; the second, to Agni; the three next, to Savitri; or the last of the three, to Bhaga; the rest, to Varuṇa.

OF what Divinity, of what class amongst the immortals shall we invoke the sweet name?[2] Who will give us

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1 The story of S'unaḥs'épa has been for some time known to Sanskrit students by the version of it presented in the *Rámáyana*. He is there called the son of the *Rishi* Richaka and is sold for a hundred coins by his father to Ambarisha, king of Ayodhyâ, as a victim for a human sacrifice: on the road he comes to the Lake Pushkara, where he sees Vis'wamitra and implores his succour, and learns from him a prayer, by the repetition of which at the stake, Indra is induced to come and set him free. It is obvious that this story has been derived from the Véda, for Vis'wamitra teaches him two *Gáthás*. Manu, also, alludes to the story (10, 105) where, it is said, Ajígartta incurred no guilt by giving up his son to be sacrificed, as it was to preserve himself and family from perishing with hunger. Kullúkabhatta names the son S'unaḥs'épa, and refers for his authority to the *Bahvricha Bráhmana*. The story is told, in full detail, in the *Aitaréya Bráhmana*, but the Rájá is named Haris'-chandra; he has no sons and worships Varuṇa, in order to obtain a son, promising to sacrifice to him his first-born; he has a son, in consequence, named Rohita; but when Varuṇa claims his victim, the king delays the sacrifice, under various pretexts, from time to time, until Rohita attains adolescence, when his father communicates to him the fate for which he was destined; Rohita refuses submission and spends several years in the forests, away from home: he, at last, meets there with Ajígartta, a *Rishi* in great distress, and persuades him to part with his second son, S'unaḥs'épa, to be substituted for Rohita as an offering to Varuṇa: the bargain is concluded, and S'unaḥs'épa is about to be sacrificed, when, by the advice of Vis'wámitra, one of the officiating priests, he appeals to the gods, and is, ultimately, liberated.—*Wilson*.

2 "Of whom" (*Kásyá*) may, also, be rendered "of Brahmá" or "Prajápati," one of whose names, in the Véda, is *ká*.—*Wilson*.

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to the great Aditi that I may, again, behold my father and mother.

2. Let us invoke the sweet name of Agni, the foremost amongst the Divinities, that he may give us to the great Aditi and that I may, again, behold my father and mother.

3. Ever protecting Sâvitri, we solicit thy protection, who art the lord of riches.

4. That wealth which has been kept in thy hands, which is commendable and free from envy or reproach.

5. O Sâvitri, who art the possessor of wealth, through thy protection we are busy with attaining the summit of affluence.

6. Varuṇa, these birds, that are flying, have not thy physical strength, or thy prowess, or thy anger; neither these waters nor the wind, which are flowing unceasingly, surpass thy speed.

7. The royal Varuṇa of pure strength, (residing) in the baseless firmament, sustains on high a heap of light, the rays (whereof) come downwards while their base is above; may they keep the vital airs concentrated in us.

8. The royal Varuṇa has, indeed, made wide the path of the Sun,[1] (by which) to travel on his daily course;—a path to course on in pathless (firmament): may he chastise the enemy who afflicts our heart.

9. Thine, O king, are a hundred and thousand medicaments: may thy favour be extensive and deep; keep, at a distance from us, Nirṛiti,[2] with his face turned

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1 According to the Commentator, the Sun's course north and south of the equator is here alluded to: he does not explain what Varuṇa has to do with it.—*Wilson.*

2 The Deity of Sin.

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back, and free us from whatever sin we may have committed.

10. These Constellations,[1] placed on high and visible by night, where do they go to in the day? The holy acts of Varuṇa are undisturbed: (by his command) the Moon shines by night.

11. Lauding thee with a hymn, I beg thee for that[2] (life) which the sacrificer solicits with oblations. Varuṇa, undisdainful, confer a thought upon us; lauded of many, do not take away my longevity.

12. This, they repeat to me, by night and by day: the understanding of my heart, also manifests it: may he, whom the fettered S'unḥas'épa has invoked,—may that royal Varuṇa, liberate us.

13. S'unḥasépa, caught and bound to the three-footed tree,[3] has invoked the son of Aditi; may the royal Varuṇa, wise and irresistible, set him free; may he let loose his bonds.

14. Varuṇa, we pacify thy wrath with bow, sacrifices and oblations: O Asura,[4] O Prachétaḥ, O king,

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1 The Constellations, *Rikshaḥ*, may be either, it is said, the seven Rishis Ursa Major, or the Constellations generally.

*Rik*sha, in the sense of bright, has become the name of the bear, so called either from his bright eyes or from his brilliant tawny fur....The same name, in the sense of the bright ones, had been applied, by the Vedic poets, to the stars in general, and more particularly to that Constellation which in northern parts of India was the most prominent.—Max Muller's *Science of Language*, Vol. II., P. 395.

2 The Text is only *that*: the Commentator adds *life*.

3 It means here, the sacrificial post.

4 Sáyana explains it as "averter of misfortune." The early Aryans used to designate the Deities they worshipped as *Asurás* or *Dévás*. Afterwards when they were divided into two bands, one class (*Irans*) called their Deities *Ahurs*; and the other (Aryans), *Dévás*. The latter used to vilify the Deities of the former by calling them *Asurás*.

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be present in our sacrifice and mitigate the sins we have committed.

15. Varuṇa, loosen the upper band[1] by the higher part, loosen the middle band by the middle, loosen the lower band by the lower part. O Son of Aditi, without violating thy worship, we shall become freed from sin.

SUKTA II. (XXV.)

The hymn is addressed by S'unḥas'épa to Varuṇa: the metre is *Gáyatrí*.

As people commit mistakes, so do we, Divine Varuṇa, daily disfigure thy worship with errors.

2. Being disregardful and bent upon destroying,[2] do not make us the objects of death; being thyself wrought up with rage, do not make us the objects of thy rage.

3. For our happiness, we propitiate thy mind, Varuṇa, with our praises, as a charioteer, his weary horse.

4. My meditations, shorn of anger, revert to the desire of highly precious life,[3] as birds hover round their nest.

5. When, for our happiness, shall we bring here Varuṇa—the powerful, leader of men, and the beholder of many?

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1 These bands, according to Sáyaṇa, are the legatures fastening the head, feet and the waist.

2 Sáyaṇa explains the word *Hatnavé* as *pápahananas'ílasya*, *i.e.*, "Who by nature destroys sins." But as Varuṇa is described here as "being enraged and bent upon destroying," it is better to adopt the literal word meaning.

3 The Text is *Vasya ishtaye*. Sáyaṇa explains it as *Vasumatáḥ*, precious, and supplies *jeevanasya*, life, after it.

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6. Being pleased with the sacrificer, offering clarified butter, (Mitra and Varuṇa) are partaking of the common oblation, and do not disregard it.

7. He, who knows the course of birds, flying in the sky;—he, abiding in the ocean, knows the course of ships.[1]

8. He, accepting the rite, knows the twelve months, yielding (their respective) productions; who, also, knows what is supplementarily produced.[2]

9. He, who knows the path of the vast, the beautiful and the excellent wind; and who knows those who live above.

10. Varuṇa, the accepter of holy rites, the performer of excellent deeds, has sat down, amongst the Divine Progeny,[3] to exercise supreme dominion (over them).

11. Through him the wise man sees all the marvels that have been and will be worked.

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1 This is the duty of Varuṇa, as described in the Védás; for he is the Deity of Water.

2 *Veddya upajdyate*, who knows what is *upa* additionally or subordinately produced. The expression is obscure, but in connection with the preceding, *Védamásodwádasa*, who knows the twelve months, we cannot doubt the correctness of the Scholiast's conclusion, that the thirteenth, the supplementary or intercalary month of the Hindu luni-solar year, is alluded to; "that thirteenth or additional month which is produced of itself, in connection with the year." The passage is important, as indicating the concurrent use of the lunar and solar years at this period, and the method of adjusting the one to the other.—*Wilson.*

3 Dr. Roer translates the passage "among his subjects." Here the sovereignty of Varuṇa is distinctly specified. He has been described, in many places, as the Lord Paramount of the Deities and as being freed from sin and imperfection. It is clear that he was the earliest Deity, receiving adoration from the Aryans even when they lived with the Iranis, but was ultimately superseded by Indra.

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12. May that greatly wise[1] son of Aditi, direct us every day in a righteous path and prolong our lives.

13. Wearing golden armour,[2] Varuṇa clothes his well-nourished (body) whence the rays are spread around.

14. Whom enemies dare not offend; the oppressors of mankind (cannot oppress him); the iniquitous (venture not to displease) that Divine (Being).

15. Who has made profuse food for mankind, and, especially, for our belly.

16. My meditations ever turn back to him, who is seen by many, as the kine return to the pastures.

17. Since my sweet oblation has been prepared, do you, like the offerer, eat the valued (oblation); we shall, then, have a pleasant conversation.

18. I have seen him, who is worthy of being seen by all. I have seen his car upon the earth: he has accepted my laudation.

19. Hear this my invocation, Varuṇa; make us happy to-day; desirous of protection I laud thee.

20. O intelligent Varuṇa, thou shinest over heaven and earth, and all the world; do thou hear and reply (to my prayer, seeking) prosperity.

21. Loosen our upper bands, the central and the lower, so that we may live.

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1 The word in the Text is *Sukratu*. Sáyaṇa explains it as *Shovana-prajñá, i.e.*, "greatly wise." It may, also, mean "The performer of good deeds."

2 Sáyaṇa explains *drápim hiranyam* as *Suvarnamayam Kavachám*, or mail "made of gold." It has been translated by some as *golden raiment*.

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SUKTA III. (XXVI.)

THE Author is supposed to be S'unḥasépa; the hymn is addressed to Agni: the metre is *Gáyatrí.*

O THOU, worthy of being honoured with a sacrifice, O lord of food, cover thy investing radiance;[1] complete this our sacrifice.

2. Ever youthful, adorable Agni, (becoming) our ministrant priest, (lauded) with brilliant strains, (invested) with radiance, (do thou sit here).

3. O adorable (Agni), thou art [donor] (*i.e.*, thou dost give us all desirable objects); as a father, to a son; as a kinsman, to a kinsman; as a friend, to a friend.

4. May Varuṇa, Mitra and Aryyaman,[2] destroyers of enemies, sit down upon our sacred grass, as they did at the sacrifice of Manu[3].

5. O sacrificer, born before us,[4] be pleased with this our sacrifice and with our friendship, and listen to this thy laudation.

6. Whatever daily and plentiful oblation we offer to any other Deity, is assuredly offered to thee.

7. May (Agni), the lord of men, the sacrificing priest, the gracious, the adorable, be loved of us; may we, possessed of holy fires, be loved of thee.

8. As the effulgent (priests), possessed of holy fires, have taken charge of our oblation, so we, with holy fires, pray to thee.

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1 The Text has only *Vastráni*, "clothes." Sáyana explains it as *ácchádakáni téjánsi*, "investing radiance."

2 A monthly form of the Sun, said to preside over the Twilight.

3 The Scholiast explains it as "the sacrifice of Manu, the Prajápati."

4 *Purvya Hotri*, *i.e.*, "The *Hotri*, born before us." Sáyana refers to Agni.

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9. O immortal Agni, let us, both—mortals (and yourself), praise mutually.

10. Agni, son of strength,[1] (accept, this our sacrifice and laudation, with all fires, and grant us food.

SUKTA IV. (XXVII.)

THE *Rishi*, the Deity and metre are the same as before, except in the last stanza, where the metre is *Trishtubh* and the Vis'wadévás are addressed.

I (PROCEED) to address thee, the lord paramount of sacrifices, with encomiastic verses, (for thou dost disperse our enemies) like a horse (who brushes off flies with) his tail.[2]

2. May he, the son of strength, who moves everywhere quickly, be propitiated with us and shower down (wished-for objects).

3. Do thou Agni, who goest everywhere, ever protect us, whether near or at a distance from men wishing to do us mischief.

4. Agni, announce, to the Celestials, this our offering and these altogether new *Gâyatrí* verses.

5. Reach us to the most excellent food, (that is in heaven), to the middling food (that is in the mid-air); grant us the wealth, that is near (*i.e.*, on the earth).

6. Thou, Chitrabhânu,[3] art the distributor of wealth, as the waves of a river are parted by interjacent

1 This epithet is applicable to Agni, for the strength required for rubbing the sticks together so as to generate fire.

2 The literal meaning is,—"We praise thee like a horse with a tail." The Commentator supplies the rest.

3 A name of Agni: literally, he who has wonderful or various lustre.

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(islets); thou pourest immediate (rewards upon the giver (of oblations).

7. The mortal, whom thou, Agni, protectest in battle, whom thou despatchest to battle, will, always, get food.

8. O subduer of foes, no one will be able to defeat this thy worshipper, for he has well-known strength.

9. May he, adored of all, take us with horses through the battle; may he, (propitiated) by the intelligent priests, be the bestower (of profuse riches).

10. O thou, who art awakened[1] by praises, enter into the oblation, for the completion of the sacrifice that benefits all mankind. (The worshipper) offers this agreeable laudation to the terrific (Agni).

11. May the vast, illimitable, smoke-bannered, effulgent Agni, be pleased with our rites and bestow on us food.

12. May Agni, the lord of men, the invoker and messenger of the Celestials, the effulgent, hear us with our hymns as a rich man (listens to encomiastic verses).

13. Salutation unto the great Deities; salutation unto the lesser, salutation unto the young, salutation unto the old; we adore the Deities, as we are able; may I not omit the laudation of the elder Divinities.

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1 The word is *jarábodha*, *i.e.*, *bodha* (awakened) by *jara* (praise).

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SUKTA V. (XXVIII.)

THE Rishi is S'unḥasépa; the metre of the first six stanzas is *Anushtubh*; of the three last, *Gáyatrí*. The first four stanzas are addressed to Indra; the two next, to the domestic mortar; the next two, to the mortar and pesttle; and the ninth is of a miscellaneous appropriation either to Haris'chandra, a Prajápati; to the *Adhis'avana* or the effused libation; to the *Soma*-Juice; or to the skin (*charma*) on which it is poured.

INDRA, in the sacrifice in which the broad-based stone[1] is raised to extract the *Soma*-Juice, consider as thy own and drink the effusions of the mortar.

2. Indra, (in the rite) in which the two platters,[2] for containing the juice, as (broad) as a woman's hips, are used, consider as thy own and drink the effusions of the mortar.

3. Indra, (in the rite) in which the housewife practises egress from, and ingress into, (the sacrificial chamber),[3] consider as thy own and drink the effusions of the mortar.

4. Where they find the churning-staff (with a chord),[4] like reins to control (a horse), Indra, consider as thy own and drink the effusions of the mortar.

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1 The stone-pestle, used for extracting Juice from *Soma*-Plants.

2 The word is *adhishavanyá*, two shallow plates for receiving and pouring out *Soma*-Juice.

3 The Scholiast explains the terms of the Text, *Apachyava* and *Upachyava*, going in and out of the hall (*s'álá*); but it should, perhaps, rather be moving up and down, with reference to the action of the pestle.—*Wilson*.

4 In churning the stick is moved by a rope passed round the handle of it, and round a post planted in the ground as a pivot,

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5. Although, O Mortar,[1] thou art present in every house, (yet) give forth (in this rite) a lusty sound, like the drum of a victorious army.

6. Lord of the forest,[2] as the wind blows before thee, so do thou, O Mortar, dress this *Soma*-Juice to be drunk by Indra.

7. Implements of sacrifice, bestowers of food, loud-sounding, sport again and again, like horses of Indra champing the grain.

8. Do you two forest lords, of agreeable form, prepare with beautiful instruments of libations, our sweet (*Soma*-)Juices for Indra.

9. Bring the remains of the *Soma*-Juice from the expressing instruments and place them on a cart, sprinkle it upon the sacred (*Kus'a*-grass) and place (the remainder upon the cow-hide.)[3]

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1 The mortar is usually a heavy wooden vessel, found in every farmer's cottage: according to Sáyana, it is the Divinities presiding over the mortar and pestle, not the implements themselves, that are addressed.—*Wilson.*

2 A large tree, but here meaning the mortar.

3 Sáyana says that this verse is addressed to *Haris'chandra*, either the ministering priest, or a Divinity so named. His function is not clearly mentioned. As it appears from the Text he is to place the remains of the libation, from the instrument, upon a cart (*Sakatasya-upari*) as supplied by the Commentator. It should be cast upon the *Pavitra*, which, as explained in the comment on the *Yajur-Véda*, means two or three blades of *Kus'a*-grass serving as a fitter. It should then be placed on a cow-hide. According to Mr. Stevenson, the *Soma*-Juice, after being expressed, is filtered through a strainer made of goat's hair and is received in a sort of ewer.

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SUKTA VI. (XXIX.)

THE Rishi is Sunḥas'épa: the Deity is Indra: the metre *Pankti*.

TRUTHFUL Indra, the drinker of *Soma*-Juice, even if we be unworthy, do thou, Indra, of profuse riches, enrich us with thousands of excellent cows and horses.

2. O powerful lord of food, O thou, having a handsome prominent nose, ever enduring is thy favour; therefore, Indra, of profuse riches, enrich us with thousands of excellent cows and horses.

3. Put to sleep (the two female messengers of Yama); looking at each other, let them sleep, never waking:[1] Indra, of profuse riches, enrich us with thousands of excellent cows and horses.

4. May our enemies sleep, and our friends, O hero, be awake. Indra, of profuse riches, enrich us with thousands of excellent cows and horses.

5. Indra, kill this ass (our enemy), lauding thee with such discordant speech.[2] Do thou Indra, of profuse riches, enrich us with thousands of excellent cows and horses.

6. Let the (adverse) wind, of crooked course, descend at a distance from the forest. Indra, of pro-

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1 The Text is very elliptical and obscure: it is literally, "Put to sleep the two reciprocally looking; let them sleep, not being awakened. That two females are intended is inferable from the epithets being in the dual number and feminine gender; and the Scholiast calls them, upon what authority is not stated, two female messengers of Yama: *Yama-dutyau Mithúdrisá*, he explains as "looking, after the manner of twins, at each other.—*Wilson*.

2 *Nuvantan-papayámuya* praising with this speech that is of the nature of abuse. *Nindá rupayá Váchá* is the addition of the Scholiast, who adds, therefore he is called an ass, as braying or uttering harsh sounds intolerable to hear.—*Wilson*.

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fuse riches, enrich us with thousands of excellent cows and horses.

7. Kill all those who revile us; kill every one who injures us. Indra, of profuse riches, enrich us with thousands of excellent cows and horses.

SUKTA VII. (XXX.)

The Rishi is Su-ḳas'épa; of the twenty-two stanzas the hymn contains, sixteen are addressed to Indra; three, to the Aswins; and three, to Ushás or personified Dawn; the metre is *Gáyátrí* except in verse fifteen where it is *Trishtúbh*

Let us, who are desirous of food, please this your Indra, who is highly powerful, and of a hundred sacrifices, with drops (of *Soma*-Juice), as a well (is filled with water).

2. May he come near a hundred pure, and a thousand distilled, (libations); as (water), to low places.

3. All these (libations) being collected together, for the satisfaction of powerful Indra, are contained in his belly; as water, in the ocean.

4. This libation is (prepared) for thee; thou approachest it as a pigeon, his pregnant (mate); and, on that account, do thou accept our words (*i.e.*, prayers).

5. O lord of riches, O hero, worthy of being lauded, such is thy laudatory hymn; may thy lordly power be gratifying and genuine.

6. S'atakratu, be anxious to protect us in this battle: we will talk together in other matters.

7. At the commencement of every work, in every battle, we invoke, as friends, the most powerful Indra, for our defence.

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8. If he hears our invocation, let him come to us with thousand of defences and food.

9. I invoke the male being (Indra), who visits many adorers from his ancient dwelling place,[1]—thee, Indra, whom, my father formerly invoked.

10. O thou, who art adored of all, invoked by many, a friend and protector of dwellings, we implore thee, (to be favourable) to thy worshippers.

11. O drinker of the *Soma*-Juice, O holder of the thunderbolt, O friend, (confer upon) us—thy friends and drinkers of the *Soma*-Juice—(numberless cows), with projecting jaws.[2]

12. O drinker of the *Soma*-Juice, (O) wielder of the thunderbolt, O friend, so be it; do thou so do, that we may seek thy favour, for our well-being.

13. Indra, being propitiated with us, we may have (profuse food) and cows, robust and rich in milk, with which we may be happy.

14. O high-spirited (Indra), let some other Deity as thou art, self-pleased, (and) solicited by us, grant thy praisers (all desired-for objects), as (they whirl) the axle of the wheels (of a car).[3]

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1 The Revd. K. M. Banerjea has translated the passage thus,—"From the site of our ancient home." This rendering does not appear inappropriate, for immediately after the *Rishi* says,—"Whom my father invoked formerly."

2 The expression in the Text is *Sîpriṇînâṁ*, genitive plural of the feminine *Sîpriṇî*, having a nose or a jaw; it cannot, therefore, refer to the previous nouns in the genitive plural, *Somapâbnâṁ* and *Sakhînâṁ*, which are masculine; and the Scholiast, therefore, supplies *gavâṁ*, of cows, and adds *samûha*, a multitude, or herd.—*Wilson.*

3 The verse is, throughout, very elliptical and obscure, and is intelligible only through the liberal additions of the Scholiast. The simile is, literally, "like the axle of two cars,"—*aksham na chakryoḥ*, which the Commentator renders, *rathasya chakrayoḥ*, "of the two wheels of a car,"

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15. S'atakratu, thou conferest upon them, such riches as thy praisers desire, as the axle (revolves) with the movements (of the waggon).[1]

16. Indra has ever acquired riches (from his enemies), with his champing, neighing and snorting (horses); he, liberal and performer of many deeds, has given us, as a gift, a golden chariot.[2]

17. As'wins, come here, with viands borne on many horses; O destroyer of enemies, (let our house) be filled with cattle and with gold.

18. O destroyer of enemies, your chariot, harnessed for both alike, is imperishable; it courses, As'wins, through the firmament.

19. You have placed one wheel on the top of the imperishable (rock), while the other revolves in the sky.[3]

20. Ushâ, fond of laudation, immortal, what mortal is capable of offering enjoyment worthy of thee?[4] O mighty one, whom dost thou attain?

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and adds *prakshipanti*, "they cast or turn over." The phrase seems to have puzzled the Translators;.....Stevenson has, "that blessings may come round to them with the same certainty that the wheel revolves round the axle;" Dr. Roer, "as a wheel is brought to a chariot;"..... The meaning intended, is, probably, the hope that blessings should follow praise as the pivot on which they revolve, as the revolutions of the wheels of a car turn upon the axle.—*Wilson.*

1 It is like the axle by the acts. The Scholiast defines 'the acts,' the movements of the car or waggon.

2 By Indra, pleased, a golden chariot was given to S'unhas'épa.

3 The myth has not been explained by the Commentator. Wilson says:—"It may be connected with the *Pouránik* notion of the single wheel of the chariot of the Sun."

4 *Literally*,—"What mortal enjoyeth thee?" We have adopted Sáyana's interpretation.

"What mortal can be equal for thy enjoyment?"—The Revd. *K. M Banerjea.*

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21. Diffusive, variegated, effulgent Ushâ, we know not (thy form), whether from near or distance.

22. O daughter of heaven, come, with these viands, and perpetuate wealth in us.[1]

ANUVAKA VII.

SUKTA I. (XXXI.)

THE Deity is Agni; the *Rishi* is Hiraṇyastúpa, the son of Aṅgiras. The eigth, sixteenth, and the eighteenth stanzas are in the *Trishṭubh* metre; the rest, in *Jagatí*.

THOU, Agni, was the first Aṅgiras *Rishi*;[2] a Deity, thou wast the auspicious friend of the Deities. In thy rite the intelligent, the rite-knowing, the bright-weaponed *Maruts* were created.

2. Thou intelligent Agni, the first and chiefest Aṅgiras, gracest the rite of the Celestials. (Thou art,) for the behoof of all the world, manifold,[3] intelligent,

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"Who and where was there a mortal to be loved to thee."—*Max Müller.*

1 Ushâ was one of the Deities adored by the Aryans. Her name and worship is, therefore, mentioned by the various branches of the Aryans. Eos and Aurora are but the different names of Ushá.

"The heroine of the stories must be the Dawn, aptly represented as a charming maiden, and her names in the *Rig-Véda*, are Arj'uní, Brisaya, Dahaná, Ushas, Saramá, and Saraṇyu, and all these names re-appear among the Greeks, as Argynoris, Briseis, Daphne, Eos, Helen, and Erinys."—Rájendra Lálá Mitra's *Indo-Aryans*, Vol. II., article, *Primitive Aryans*.

2 According to Sáyaṇa, he was the first, as being the progenitor of all the Aṅgiras, as the coals or cinders of the sacrificial fire.

3 *Vibhu* means, "of many kinds," referring to the different fires of a sacrifice.

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the offspring of two mothers,[1] and presents everywhere, in various ways, for mankind.

3. Thou, Agni, art first in the Wind,[2] be manifest to the sacrificer, working with a desire to the celebration of an agreeable rite; heaven and earth tremble (at thy power); appointed as a priest, thou dost sustain the burthen in the rite; O Lord of dwellinghouses, thou hast worshipped the venerable Celestials.

4. Thou, Agni, hast announced heaven to Manu,[3] thou hast done more good to Pururavâs, who has done good to thee.[4] When thou art liberated by the attrition of thy parents, they take thee first to the east, then to the west, of the altar.[5]

5. Thou, Agni, art the showerer (of desired-for objects), the multiplier of the prosperity (of thy worshipper); thou art lauded when the ladle is lifted up; thou, the only giver of food, dost first bestow light upon him, who fully understands the invocation and makes the oblation,[6] and then upon all men.

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1 *Dwimátá*, either of two mothers, *i.e.*, the two sticks, or the maker of two, *i.e.*, heaven and earth.—*Wilson.*

2 Literaliy, it means, "first in, or on, or over, the Wind," *prathamo mátariswane*. It means "Thou dost precede the Wind." According to the Scholiast, it alludes to the Text *agnirváyurádítya*, fire, air, sun, in which Agni precedes Váyu.

3 It is said that Agni communicated to Manu, that heaven is to be acquired by pious deeds.

4 We have given the literal rendering. Wilson's rendering "Thou hast more than requited Pururavás doing homage to thee," is more explanatory. The agency of Pururavás in the generation of fire by attrition, and its employment in the form of three sacrificial fires, as told in the *Vishnu Puránam* may be here alluded to.

5 The fire first is applied to kindle the *Ahavaníya* fire, and then to the *Gárhapatya*.

6 He who knows the *áhuti*, with the *Vasat kriti*, or utterance of the word *Vashat* at the moment of pouring the butter on the fire.

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6. Agni, endued with most excellent knowledge, thou leadest the man, who follows improper ways, to deeds that are fitted to reclaim him; thou, who, in the strife of heroes, (grateful to them) as widely-scattered wealth, destroyest, in the combat, the mighty by the feeble.

7. Thou sustainest, Agni, that mortal (who worships thee) for daily food in the most excellent and immortal station: thou conferest on the sage, who seeks both kinds of birth,[1] happiness and food.

8. O Agni, thou art lauded by us for giving wealth; give us a son, illustrious and celebrator of sacrifices; by the new son we shall multiply sacrifices. Preserve us perfectly, heaven and earth, along with the Celestials.

9. Immaculate Agni, wide awake among the Celestials, (living) near (thy) parents[2] and confering upon us embodied (son), awake[3] us. Be favourably disposed towards the offerer of the oblation; for thou, auspicious Agni, has sown all riches.

10. Thou, Agni, art favourably disposed towards us; thou art our father,[4] thou art the giver of the duration of life; we are thy kinsmen. Uninjurable Agni, hundreds and thousands of riches are thine, who art the defender of pious deeds and attended by good men.

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1 The sense of the expression is not at all clear. The Commentator says, "For the acquirement of bipeds and quadrupeds."

2 Agni's parents are heaven and earth.

3 The Text is literally rendered. The meaning, however, is, as the Commentator says, "favour us."

4 The word in the Text is *pitá*, *i.e.*, father. Sáyana explains it as *Pálakah*, protector.

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11. The Celestials, formerly, made thee, Agni, the human general of human Nahusha;[1] they made Ilâ[2] the instructress of Manu, when the son of my father was born.

12. Agni, worthy of being lauded, protect us, who are opulent with thy protection, as also the persons (of our sons); thou art the defender of the cattle of the son of my son,[3] who is busily engaged in thy adoration.

13. Agni, thou art the protector of the sacrificer; being near at hand, for the protection of the sacrifice thou shinest as four-eyed.[4] Thou dost accept, with the mind, the hymn of thine adorer, who offers oblation to thee (who art) harmless and a benefactor.

14. Thou, Agni, desirest that (thy worshipper), lauding (thee) profusely, may get desirable and most excellent wealth; thou art called the well-intentioned father (*i.e.*, protector) of the worshipper, who ever needs protection; thou, who art greatly wise, instructest the

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1 It is mentioned in the *Vishnu Puránam* that, Nahusha, the grandson of Pururavás, was precipitated from the celestial region for his arrogance, but it is nowhere mentioned that Agni was his general.

2 Frequent passages, in the *Védás*, ascribe to Ilá the first institution of the rules of performing sacrifices; thus in the Text she is termed *S'ásaní*, which the Scholiast explains *Dharmopadésa karttrí*, "The giver of instruction in duty." The *Taittiríyas* are quoted for the Text,—'Ilâ, the daughter of Manu, was the illustrator of sacrifice;" and the *Vájasaneyis* for the passage,—"She, Ilá, said to Manu, 'Appoint me to officiate in sacrifices, principal and supplementary, for, by me, shalt thou obtain all thy desires.'" M. Burnouf questions,—If Ilá ever occurs in the sense of daughter of Manu in the *Védás*, and restricts its meaning to 'earth' or to 'speech.'—*Wilson.*

3 This hymn must have been written by the *Rishi* in his old age.

4 Illuminating the four cardinal points.

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infant (worshipper) and (determinest) the points of the horizon.[1]

15. Thou, Agni, dost protect, on all sides, the man who gives presents (to the priests), like a well-stitched armour.[2] The man,—who keeps sweet viands in his house, and, with them, entertains (his guests),—performs the sacrifice of life[3] and becomes an example of heaven.

16. Agni, forgive us this our negligence, this path in which we have gone astray. Thou art attainable unto those who offer libations of the *Soma*, art their father (protector), art of a favourable disposition and the accomplisher (of rites); thou makest thyself visible to mortals.[4]

17. Pure Agni, who goest about (to receive oblations), come, proceeding to the hall of sacrifice, as did Manu, Aṅgiras, Yayâti and others of old, bring here

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1 It refers to a legend in which the Celestials, desirous of celebrating a sacrifice, could not determine the cardinal points until Agni removed the difficulty by ascertaining the South.

2 *Varma* [*syútam*, sewn armour. The *Kavacha* was, perhaps, a quilted jacket, such as is still, sometimes, worn; the Scholiast says, "formed with needles without leaving a fissure."—*Wilson.*

3 The expression is, rather, ambiguous—*Jiva-yájam yajate*, "sacrifices a life-sacrifice." It seems rather, to denote an offering (food and hospitality) to a living being, the *Nri-Yajña*, worship of man, of Manu. The expression, however, is not incompatible with the practice of killing a cow for the food of a guest, thence denominated, as M. Langlois remarks, *goghna* "a cow-slayer." The Scholiast sanctions either sense, explaining the phrase either *jívayajana sahitam yajñam*, "a sacrifice with sacrifice of life," or *jívanishpádyam*, "that by which life is to be supported;" he, also, explains *jivayájam* by *jiváh*, living, priests, who are worshipped by gifts.—*Wilson.*

4 *Rishikrit*, becoming present through desire for the offered oblation.

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the Divinities, make them sit on the sacred grass and offer them grateful (oblation).

18. Agni, do thou thrive through this our hymn, which we compose according to our ability and knowledge; do thou grant us, by it, riches, and endow us with right undertaking, securing (sufficient) food.

SÚKTA II. (XXXII.)

The Rishi and metre are the same; the hymn is addressed to Indra.

DESCRIBE the brave deeds of Indra, which the wielder of the thunderbolt had, formerly, performed; he killed the clouds; he cast the waters down (to the earth); he cut (a way) for the torrents of the mountain.[1]

2. He killed (clove) the cloud, seeking refuge on the mountain: Twashṭri sharpened his far-whirling bolt; the currents of water speedily proceeded to the ocean as cows (hasten) to their calves.

3. Acting like a bull, he quaffed the *Soma*-Juice, he drank of the libation at the threefold[2] sacrifice. Maghavân took his arrow and (the thunderbolt, and, therewith, struck the first-born of the clouds.

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1 In this and subsequent *Súktas*, we have an ample elucidation of the original purport of the legend of Indra's slaying Vritra, which the *Pouránic* writers converted into a combat between Indra, the king of the Celestials and Vritra, the king of the Asuras. In the *Védás*, this legend is, merely, an allegorical narrative of the production of rain. Vritra, also named Ahi, is nothing but the accumulation of condensed vapour. Indra, with his thunderbolt or atmospheric influence, divides the accumulated clouds, which produced rain, descending upon the earth and moistening the fields. There are many hymns addressed to the slayer of Vritra before the Aryans migrated from their early home.

2 The three sacrifices termed Jyotish, Gah and A'yu.

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4. Since thou hast killed the first-born of the clouds, thou hast destroyed the delusions of the deluders and, then, creating the Sun, the Dawn, the Firmament, thou hast got no enemy (to oppose thee).[1]

5. With his highly destructive thunderbolt, Indra killed the mutilated Vritra, covering all with darkness; like the trunks of trees felled by the axe, Ahi lies prostrate on the earth.

6. The haughty Vritra, as if he had no combatant to match him, invited Indra to encounter, the great heroe, the destroyer of many, the vanquisher of enemies; he has not escaped the contact of the fate of (Indra's) enemies. The enemy of Indra has crushed the (banks of the rivers.[2]

7. Vritra, having no foot or hand, desired to combat with Indra, who struck him with the thunder-bolt upon his shoulder (resembling the summit) of a mountain. As one shorn of virility, desirous of acquiring equality with one possessed of it (does not succeed, so did Vritra); then Vritra, mutilated of many members, slept.

8. Delightful waters flow over him lying prostrate on earth as a river (overflows) its broken (banks). Ahi has laid himself low under the feet of the waters which Vritra had obstructed by his glorious power.

9. Vritra's mother was bending over her son when Indra struck her nether part with his arrow, so the

1 By scattering the clouds and dispersing the darkness, Indra may be said to be the parent of the Sun and daylight; leaving no enemy that is, nothing to obscure the atmosphere.—*Wilson.*

2 The text has only *Rujándh pipishe*, he has ground the rivers; the commmentator, supplies the banks, which he says were broken down by the fall of *Vritra*, that is, by the innundation occassioned by the descent of the rain.

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mother was above and the son underneath. Then Dânu,[1] (Vritra's mother) slept (with her son) like a cow with its calf.

10. The waters flow over the nameless body of Vritra tossed into the midst of never-stopping, never-resting currents. Indra's enemy has slept a long darkness.[2]

11. The waters, the wives of Dâsa (Vritra) stood obstructed, guarded by Ahi like the cows by Panin; the passage of water stood obstructed (by Vritra); by killing Vritra he set it open.

12. When the single resplendent Vritra returned the blow (inflicted), Indra, by thy thunder-bolt, thou becamest like a horse's tail.[3] Thou hast rescued the kine; thou hast acquired, Heroe, the *Soma*-Juice[4]; thou hast let loose the seven rivers to flow.[5]

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1 *Dánu* may be derived either from *do* to cut or from *Danu*, the wife of Kashyapa and mother of the Dánavas.

2 In the text is *tamas*, literally darkness; the commentator explains it as long sleep like death.

3 As a horse drives away the flies by its tail.

4 Alluding, it is said, to a legend of Indra's having drunk a libation prepared by *Twasiras*, also killed by Indra and to avenge which *Vritra* was created by *Twashtri*—Wilson.

5 According to one *Paurânik* legend, the *Ganges* divided on its descent into seven streams, termed the *Nalini*, *Pavani*, and *Hládini*, going to the east; the *Chakshu*, *Sitá* and *Sindhu* to the west, and the *Bhagiratha* or the Ganges proper, to the south. In one place in the Mahábhárata, the seven rivers are termed *Vaswankasárá*, *Nalini*, *Pavani*, *Gangá*, *Sitá*, *Sindhu*, *Jambunadi*; in another *Gangá*, *Yamuná*, *Plakshagá*, *Rathasthá*, *Saryu*, *Gomati* and *Gandaki*. In a text quoted and commented on by *Yáksha* we have ten rivers, named, *Gangá*, *Yamuná*, *Saraswati*, *Satudri*, *Parushni*, *Aikni*, *Marudvridh*[d], *Vitastá* *Arjikiyá* and *Sushomá*; of these, the *Parushni* is identified with the, *Iravati*, the *Arjiki* with the *Vipásá* and the *Sushomá* with the *Sindhu*—

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13. Neither the lightning, nor the thunder, nor the rain which he showered, nor the thunder-bolt harmed Indra when he and Ahi fought; and Maghavat triumphed also over other attacks.

14. When fear[1] entered, Indra, into thy heart when about to kill Ahi, what other killer of him didst thou expect, that, afraid, thou didst traverse ninety and nine streams like a (swift) hawk?

15. Then Indra, the holder of the thunder-bolt, became the king of the moveable and the immoveable, of (hornless) quiet animals and horned cattle; he lives as the king of men; he comprehended all things (within him) as the circumference comprehends the spokes of a wheel.

Nir 3, 26. The original enumeration of seven appears to be that which has given rise to the specifications of the *Puránás*.—Wilson.

7 This fear was the uncertainty whether he should destroy *Vritra* or not. In the *Puránás* however he is described as fearing his enemy's power.

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THIRD ADHYA'YA.

ANUVA'KA VII.—*(Continued.)*

SUKTA III. (XXXIII.)

THE *Rishi* is Hiranyastupa; Indra is the Deity and the metre is *Trishtubh.*

COME, let us go to Indra,[1] (to recover our stolen cattle), for he, shorn of malice, increases our most excellent understanding; thereupon he will confer on us perfect knowledge of their wealth of kine.

2. Like a hawk to its nest, I fly to that Indra who is invoked by worshippers in battle, adoring, with examplary hymns, him who is invincible and the giver of wealth.

3. The commander of the entire army has bound his quiver (on his back); the lord[2] drives the cattle to him whom he pleases. Indra, endued with most excellent understanding, giving us profuse wealth, take not advantage of us like a dealer.[3]

4. Indeed, Indra, thou hadst killed alone the wealthy robber[4] with thy hard thunder-bolt, (although the powerful Maruts) existed near thee. Coming with

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1 The Commentator says: "The celestials are supposed to say this to one another when their cows have been stolen.

2 The word in the text is *Arya*, which means master, lord.

3 Lit. do not be to us a *Pani*, a trafficker, from *pana*, price. Indra is requested not to make a hard bargain with his worshippers.

4 *Vritra*, the *Dasyu*, literally a robber, but apparently used in contrast to *Arja* as if intending the uncivilized tribes of India. He is called wealthy because, according to the *Vajasaneyis*, he comprehends within him all gods, all knowledge, all oblations—Wilson.

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the desire of meeting with manifold destructiveness from thy bow, the *Sanakas*, the neglecters of sacrifice, died.

5. Indra, those neglecters of sacrifice, contending with the sacrificers, fled with averted faces. O lord of horses, O thou, who dost never retreat from the battle-field, O terrific (Indra), thou didst blow the violators of religious rites off the celestial region, earth and sky.

6. They desired to fight with the army of faultless (Indra); men of praiseworthy characters[2] encouraged him. Like the emasculated fighting with men, they, scattered before him, and conscious (of their worthlessness, fled by precipitous paths.

7. Thou hast slain them in battle, Indra, weeping or laughing at the farthest end of the sky; thou hast consumed the robber (having dragged him) from the celestial region and hast protected the hymns (of the worshipper) pouring libations of *Soma*-Juice and lauding thee.

8. Bedecked with gold and jewels they covered the surface of the earth. They could not conquer Indra: he dispersed them with the rising sun.[3]

---

1 The followers of *Vritra* are called by this name, the meaning of which, as explained by the Scholiast *Snán-Káyanti* they who eulogize benefactors. They are called *ayajwanás*, non-sacrificers, for the followers of *Vritra* were hostile to all Vedic rituals.

2 These men were, according to the Scholiast, *Angirasas* engaged in offering libations to *Indra* for nine months, in order to give him courage.

3 The followers of *Vritra* are described as the shades of the night which are dispersed by the rising of the Sun.

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9. Indra, as thou enjoyest both the celestial region and earth, investing the universe with thy greatness, thou hast blown away the robbers with the hymns which are repeated on behalf of those who do not understand their meaning.[1]

10. When the waters descended not upon the ends of the earth and overspread not that giver of affluence with its productions then Indra, the showerer, grasped his bolt and with its brightness milked out the waters from the darkness (cloud).

11. The waters flowed to provide the food of the navigable (rivers). Then Indra, with highly powerful and fatal weapon, killed, within few days, (Vritra) whose thoughts were always with him.[2]

12. Indra pierced (*i.e.*, set free the waters) obstructed by (Vritra) while sleeping in the caverns of the earth and killed the horned dryer up (of the world)[3]

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1 This passage is rather obscure, owing to the vague purport of the preposition *abhi*; *amanyamánán abhi manyamánair brahmabhih*, with prayers to be understood over those not under-standing; that is, according to the Scholiast, those *Yajamánás* or instituters of sacrifices, who merely repeat the *mantras* without understanding their meaning, are nevertheless to be protected by, or are to reap the benefit of those *mantras*; and with *mantras* or prayers of this description *Indra* is to be animated, or empowered to blow away or scatter the followers of *Vritra*, clouds and darkness. Rosen renders the expression, *carminibus respicientibus eos qui tuorum hymnorum sensum non perspiciunt*; M. Langlois has (*excite*) *contre ces mecreans par nos chants respectuex*—Wilson.

2 Sâyana has made the expression an adjective of Vritra. But Ramánâth Saraswati has made it an adjective of Indra explaining "With all the skill of his understanding Indra slew Vritra."

3 *Sriningam Sushnam*, the first, literally, having horns, the Scholiast explains, furnished with weapons like the horns of bulls and

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Thou, Maghavan, with equal swiftness and strength didst slay, with thy thunder-bolt, the enemy defying thee to battle.

13. The active weapon of Indra fell upon his enemies; with his sharp and excellent (weapon) he destroyed their cities; he then reached Vritra with his thunder-bolt and killing him exhilarated his mind.

14. Thou, Indra, hast protected Kutsa whose praises thou dost solicit: thou hast defended the excellent Dasâdyu engaged in battle; the dust of thy horse's hoofs ascended the celestial region; the son of Switra, rose up (from waters) to be foremost among men.11

15. Thou hast protected, Maghavan, the excellent son of Switra endued with forgiveness and immersed in water, for getting lands; do thou inflict sharp pains on those of our hostile minds who have long been fighting with us.

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buffaloes. *Sushnam*, literally drying, drying up, is applied to *Vritra* or or the cloud, as withholding the moisture necessary for fertility—Wilson.

11 Kutsa is said to be a Rishi, founder of a *Gotra*, a religious family or school, and is elsewhere spoken of as the particular friend of Indra or even as his son; he is the reputed author of several hymns: we have a Purukutsa in the *Purânâs*, but he was a Raja, the son of Mándhátri. Dasádyu is also called a Rishi; but he appears to have been a warrior; no mention of him is found in the *Purânâs*. The same may be said of Swaitreya or Switrya, the son of a female termed Switra. Switrya is described in the next stanza as having hidden himself in a pool of water through fear of his enemies—Wilson.

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SUKTA IV. (XXXIV.)

THE *Rishi* the same; the hymn is addressed to Aswins; the metre is *Trishtubh*, except in the ninth and twelfth stanzas in which it is *Jagati*.

INTELLIGENT Aswins, be present with us thrice[1] to-day. Vast is your vehicle as well as your munificence; your union is regulated like that of the shining (day) and dewy (night); be kindly subject to intelligent (priests.)

2. There are three adamantine wheels in your chariot, conveying sweet articles of food; all (celestials) have known (it) when (starting) with Vená the beloved of Soma;[2] there are three columns placed (above it) for support;[3] and in it do you travel thrice by night and thrice by day.

3. Thrice in a day do you rectify the faults (of your worshippers); sprinkle thrice to-day the oblation with sweetness; and grant us Aswins, strength-giving food, thrice, evening and morning.

4. Visit, Aswins, thrice our house, and the person who is engaged in doing good unto us; come thrice to the person who deserves your protection and instruct us in three-fold knowledge; grant us gratifying fruits thrice and thrice shower food on us as (Indra pours down) rain.

5. Aswins, thrice confer upon us riches; thrice approach the divine rite; thrice preserve our intellects;

---

1 This refers to the three diurnal sacrifices at dawn, mid-day or sunset or to the deities passing equally through the heavens, the firmament and the earth.

2 This refers to the marriage of Vená with Soma when the Aswins filled their cart, with all sorts of good things. This legend is not to be found in the *Puránás*.

3 This means the posts created on the cart which the riders may lay hold of.

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thrice grant us prosperity and food. The daughter of the Sun has got upon your three-wheeled car.

6. Thrice give us, Aswins, the celestial medicaments and those of earth and those of the firmament; confer on my son the prosperity of Sanyu;[1] protectors of wholesome medicinal herbs, give us pleasure about the three humours (of the body.)[2]

7. Aswins, who are to be thrice adored, repose daily in the triple (couch of) sacred grass upon the earth; O car-warrior Nâsatyas,[3] go from afar to the three-fold[4] (place of sacrifice) as the vital airs to living bodies.

8. Come, Aswins, with the seven mother-streams;[5] the three rivers are ready;[6] the three-fold oblation is prepared; rising above the three worlds, you defend the sun in the sky, who is established for both day and night.[7]

9. Where, Nâsatyas, are the three wheels of your triangular car? Where the three fastings and props (of the awning). When will the powerful ass be harnessed to your chariot that you may come to the sacrifice?

10. Come, Nâsatyas, to the sacrifice; the oblation is offered; drink the juice with mouths, that relish the sweet savour. Before dawn, Savitri has sent your

---

1 The son of Vrihaspati brought up by Aswins.

2 The wind or nerve-power, bile and phlegm.

3 Literally, in whom there is no untruth.

4 The text has only "to the three; the Scholiast adds' 'altars'

5 Gangá and other rivers are the parents of all the streams.

6 These are three sorts of jars or pitchers.

7 The rising and setting of the Sun indicate the arrival of both day and night.

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wonderful car, shining with clarified butter (to bring you) to the rite.

11. Come Nâsatyas, with thirty-three[1] deities here to drink of the sweet (*Soma*-Juice); prolong our lives, remove our faults, restrain our enemies and live always with us.

12. Borne in your car traversing the three worlds, bring us, Aswins, wealth attended with male progeny; I call upon you, both listening to me, for protection; be to us for vigour in battle.

SUKTA V. (XXXV.)

THE *Rishi* the same; the first and ninth verses are in the *Jagati* metre, the rest in the *Trishtubh*. The deity of the whole hymn is Savitri, but in the first stanza, Agni, Mitra, Varuna and Night are mentioned as subordinate deities.

I INVOKE Agni first, for protection: I invoke Mitra and Varuna for protection; I invoke Night who is the root of rest to the world; I invoke the divine Savitri for protection.

2. Traversing, again and again, the dark firmament, arousing mortal and immortal, the divine Savitri travels in his golden chariot seeing the world.

3. The divine Savitri travels by an upward and downward path;[2] worthy of adoration, he travels with two white steeds; he comes here from a distance, destroying all sins.

4. The adorable Savitri, of many rays, having power to (remove) darkness from the world, has got

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1 This *Sloka* is the original authority for the *Paurânik* enumeration of thirty three *Kotis* of deities.

2 Ascending from sun-rise to the meridian, and then declining.

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upon his chariot, standing near, decorated with many kinds of golden ornaments and furnished with golden yokes.

5. His white-footed horses, *S'yáva*, harnessed to his chariot with a golden yoke, have shown light to mankind. Men and all the worlds are present before the divine Savitri.

6. There are three regions; two are near the sun and one leads to the dwelling of Yama.[1] The immortal (luminaries) depend upon Savitri as a car upon the pin of the axle; let him who knows (the greatness of Savitri) say it.

7. The deep-quivering, life-giving and well-directed solar ray has lighted up the three regions. Where now is the Sun? who knows to what sphere his rays have extended?[2]

8. He has lighted up the eight cardinal points, the three regions of living beings, the seven rivers; may the golden-eyed Savitri come here, conferring upon the offerer of the oblation, desirable objects.

9. The golden-handed Savitri, the beholder of various objects, travels between the two regions of heaven and earth, removes deseases, approaches the sun[3] and covers the sky alternately with darkness and light.

---

1 Heaven and earth are the regions which lie in the immediate path of the Sun: the firmament is the road that leads to the realm of Yama, the ruler of the dead.

2 *Suparna*, the well-winged, is, in the *Nirghanta*, a synonym of *rasmi*, a ray; one of its epithets, *asura*, is here explained life-giving, *asu*, vital breath, and *ra*, who gives.—Wilson.

3 The Commentator explains it by saying that although *Savitri* and *Surya* are the same as regards their divinity, yet they are two different forms, and therefore one may go to the other.

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10. May the golden-handed, life giving, well-guiding, exhilarating and affluent Savitri come here; for the deity, adored every evening, remains driving away *Rákshasás* and *Yatudhánas*.

11. Thy paths, Savitri, are prepared of old, free from dust and well made in the firmament; (coming) by these paths, easily traversable, preserve us today. Deity, speak to us.

ANUVA'KA VIII.

SUKTA I. (XXXVI.)

THE *Rishi* is Kanwa, the son of Gohara; the deity is Agni. The metre of the old verses is *Brihati* having twelve syllables in the third *Páda* or quarter of the stanza; the metre of the even verses is termed *Satobrihati*, having the first and third *Pádas* equal.

WE implore, with sacred hymns, the powerful Agni, whom other (*Rishis*) also laud for the behoof of you, who are many people, adoring the deities.

2. Men have recourse to Agni, the multiplier of strength; with oblations we adore thee; do thou, liberal giver of food, be well disposed to us here this day, and be our protector.

3. We select thee, Agni, the messenger and invoker of the deities, who art endued with all knowledge. Thy flames, who art mighty and eternal, spread around and thy rays touch the celestial region.

4. The deities Varuna, Mitra and Aryaman kindle thee, (their) ancient messenger. The man, who offers thee oblation, conquers all wealth by thy help.

5. Thou, Agni, dost give delight, art the invoker and messenger of the deities and the domestic guide

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of human beings. All actions, which the celestials perform, are aggregated in thee.

6. Youthful and lucky Agni, whatever oblation is presented to thee, do thou, well disposed towards us, carry it to the powerful deities, either to-day or at any other time.

7. Likewise devout people adore thee who art bright with thine own radiance. Men, desirous of defeating their enemies, kindle him (Agni) with (seven) ministrant priests.

8. The destroying (deities along with thee) have killed Vṛitra; they have made earth, the celestial region and the firmament the spacious habitation (of living creatures); may Agni, possessed of weath, when invoked, be a benefactor to Kanwa like a horse that neighs in a conflict for cattle.[1]

9. Sit on the sacred grass, (for) thou art profusely possessed of accomplishments; shine forth, for thou art devoted to the deities; adorable and excellent Agni, emit the moving and graceful smoke.

10. Bearer of oblations, (thou art he) the most adorable whom the deities detained for the sake of Manu; whom, giver of wealth, Kanwa, the host of pious guests,[2] has detained; whom Indra detained and whom some other worshipper has detained.

11. Kanwa, attended by venerable guests, has made Agni more brilliant than the sun: his moving rays pre-eminently shine; him do these our hymns, him do we extol.

---

1 *Krandad-us'wa gavishtishu*, like a horse making a noise in wishes for cattle. The Scholiast adds *Sangrámeshu*, in battles, having for their object the wish to win cattle,—*govishayechhāyukteshu*. The relation of the simile to Agni is somewhat obscure.—Wilson.

2 *Medhyatithi*, attended by venerable (*medhya*) guests (*atithi*).

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12. Agni, giver of food, complete our treasures, for (the friendship) of the deities is obtainable through thee. Thou art the well-known lord of food, thou art great, make us happy.

13. Stand up erect for our protection like the divine Savitri; being erect[1] give us food, for which we invoke thee through priests, the performers of various sacrifices.

14. Erect, preserve us, by knowledge, from sin; consume all the *Rákshasás*; raise us aloft that we may range (in the world); convey our wealth (of oblations) to the deities that we may live

15. Youthful and most resplendent Agni, protect us from *Râkshasâs*, and from the malevolent (man) who makes no gifts; protect us from injurious (animals), and from those who seek to kill us.

16. O thou of burning rays, do thou completely destroy those who make no gifts as (potter's ware) with a club; let not one, who is inimical to us, nor the man who attacks us with sharp weapons, prevail against us.

17. Agni is solicited for power-giving (riches); he has granted prosperity to Kanwa, he has protected our friends, as well as the (sage who was) the host of the holy, and (every other) worshipper (who sought him) for riches.

18. We invoke, from afar, along with Agni, Turvasa Yadu, and Ugrâdeva; let Agni, the arrester of the robber, bring here Navavâstwa, Brihadratha and Turviti.

---

1 *Agni*, as erect, is here said to be identified with the *Yupa*, or post, to which the victims, at a sacrifice of animals, are bound; and according to *Aswálayana*, this and the next verse are to be recited on such occasions at the time of setting up the post—Wilson.

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19. Manu detained thee, Agni, (to give) light to the various races of mankind. Born for the sacrifice and gratified with oblation, thou, whom men salute, hast blazed for Kanwa.

20. The flames of Agni are luminous, powerful, fearful and never to be trusted. Consume entirely the *Râkshasâs*, *Yatudhânas* and all our other adversaries.

SUKTA II. (XXXVII.)

THE *Rishi* is Kanwa; the deities are the Maruts; the metre is *Gâyatri*.

O YE, Kanwas,[1] hymn, for us, the strength of Maruts, sportive, without horses,[2] but shining in their cars.

2. Who, borne by spotted deer, were born self-radiant, with weapons, war-cries[3] and decorations.

3. I hear the cracking of the whips in their hands wonderfully inspiring (courage) in the fight.

4. Address, the god-given[4] prayer, to those who are your strength, the destroyer of enemies, the powerful, possessed of brilliant reputation.

---

1 *Kanwas* may mean either the members of *Kanwa's* family or intelligent priests.

2. The word is *anarvânam*: the Commentator explains it as *bhrâtrivya rahitam* without a brother's son; the meaning is perfectly unintelligible. But the word *Bhrâtrivya* may mean "an enemy" and hence the expression may mean "without enemy." Rosen and Langlois accept this meaning. Wilson explains *arvan* as horse and says "being without horses would not be inapplicable to the *Maruts*, whose chariot is drawn by deer."

3 *Vâsibhih*, with sounds or speeches *i. e.* according to the Scholiast, with cries terrifying the enemy's army; *Vasi* is a synonym of *Vach*, speech, voice, in the *Nirghanta*—Wilson.

4 *Devattam-brahma*, the praise or prayer which recommends the oblation, obtained from the favour or instruction of the gods—Wilson

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5. Laud the imperishable, sportive and resistless power of the Maruts, who were born amongst kine[1] and whose strength has been nourished by the milk.

6. Who is the oldest among you, O ye leading agitators of the celestial region and the nether world, who shake like the top (of a tree) all around?

7. Fearing your terrific and violent approach, the householder has planted a firm (pillar); for even the many-ridged mountain is moved by you.

8. At whose impetuous approach, the earth trembles like an enfeebled king through fear (of his enemies).

9. Fixed is their birthplace (the sky), yet the birds (are able) to issue from (the sphere of) their parent; for your strength is everywhere (divided) between the two (regions).

10. They are the generators of speech: they spread out the waters in their courses: they make the lowing (cattle) to enter (the water) up to their knees (to drink).

11. They drive before them in their course, the well-known, long, vast, uninjurable, rain-retaining cloud.

12. Maruts, since you have the strength, send men to their respective works, drive the clouds.[2]

13. Whenever the Maruts pass, they fill the way with roar; every one hears their (clamour).

14. Come speedily, with your quick-coursing

---

1 The Text has *Goshu-Mārutam*, the tribe of *Maruts* among the cows; another Text is cited, which says the *Maruts* were born of milk for *Pris'ni Pris'niyai vai payaso marutak.—Wilson.*

2 Max Müller renders it thus:—"You have caused men to fall, you have caused mountains to fall." The Text is *janan acuchyavitan girracuchyavitan.*

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(vehicles); the offerings of the Kaṇwas are prepared; be pleased with them.

15. The libation is prepared for your gratification; we are your (servants), that we may live the full term of our life.

SUKTA III. (XXXVIII.)

The *Rishi*, Deities and metre are the same.

MARUTS, who are fond of laudation, and for whom the sacred grass is trimmed, when will you take us by both hands as does a father his son?

2. Where are you now? When will you come? Pass from the celestial region, not from the terrene sphere. Where are the sacrificers crying like cattle?

3. Where, Maruts, are your new riches? Where your beautiful (articles)? Where all your auspicious (gifts).[1]

4. O sons of Pris'ṇi,[2] even if you become mortal, your panegyrist would become immortal.

5. Never may your worshipper become indifferent to adore you, as a deer (is never indifferent) to pasture, so that he may not tread the path of Yama.[3]

---

1 The expressions,—*sumná*, *suvita*, and *soubhagá*, indicate, severally, children and kine, jewels and gold, and horses, elephants and the like.

2 The Text has *Pris'ni-Mátarah*; but *Pris'ni* is here explained by the Scholiast by *Dhenu*, a milchcow.

3 Max Müller translates the 4th and 5th Stanzas as follow:—"If you, sons of Pris'ni, were mortals and your worshipper an immortal, then never should your praiser be unwelcome, like a deer in pasture grass, nor should he go on the path of Yama;" and gives his reasons

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6. Let not the most powerful and indestructible Nirṛiti[1] destroy us; let him fall with our thirst.

7. Truly the resplendent and powerful (Maruts), cherished by Rudra,[2] send down the rain without wind upon the desert.

8. Like a cow, having big udders bellowing (for its calf), the lightning roars, and hence the rain is set free by the Maruts.

9. They spread darkness over the day by a water-bearing cloud[3] and thence inundate the earth.

10. When the Maruts roar, every earthly habitation (shakes), and men tremble as well.

11. Maruts, with strong hands, come along the rivers, having variegated banks, with unobstructed course.[4]

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for so doing. "I feel justified in so doing by other passages where the same or a similar idea is expressed, *viz.*, that if the god were the poet and the poet the god, then the poet would be more liberal to the god than the god is to him."

1 A Deity of the *Rákshas's* race.

2 *Rudriyásah; Rudrasya-imé* those who are of or belonging to *Rudra*; explained *Rudrena-pálitáh*, cherished or protected by *Rudra*.

3 The Text is *Parjanya* which Sáyana has explained as cloud. "Parjanya is a God who presides over the lightning, the thunder, the rain, and the procreation of plants and living creatures."

In his *Rig Véda*, Vol. I., p. 75, Max Müller remarks thus on the word:—"It is interesting to watch the personifying process, which is very palpable in this word, and by which Parjanya becomes at last a friend and companion of Indra."—Dr. *Buhler*.

4 Max Müller gives quite a different explanation of this Stanza:—"Marut, on your strong-hoofed steeds, go on easy roads after those bright ones (the clouds)—which are still locked up." The *Véd'Artha-Yatna*, renders it thus:—"Go, ye Maruts, along the banks of variegated rivers on strong-footed horses of unbroken speed." We do not, however, see the reason for Max Müller's differing with the Scholiast.

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12. May the felloes of your wheels be firm; may your cars and their horses be steady, and your fingers well-skilled (to hold the reins).[1]

13. (O ye priests) describe, in our presence, with words describing the true form of deities, Brahmanaspati,[2] Agni and the beautiful Mitra.

14. Make hymns by your mouths, spread it like a cloud spreading[3] rain; chant the laudatory hymn composed in *Gáyatrí* metre.

15. Glorify the host of Maruts, brilliant, worthy of laudation, entitled to adoration: may they be exalted by this our worship.

SUKTA IV. (XXXIX.)

The *Rishi* and Deities are the same; the metre is *Vrihati* in the odd verses, and *Satovrihati* in the even.

O ye Maruts, when, shaking all stable objects, you direct your great vigour like a light downwards from afar, by whose sacrifice, by whose praise, (are you attracted)? to what (place of sacrifice), to whom, do you repair?

2. May your weapons be strong for driving away enemies and firm in resisting them; may your strength be worthy of praise and not (that) of a treacherous mortal.

---

1 The Text has *Susamskrita abhishavas*. Max Müller translates it as, "May your reins be well-fashioned." He says:—"*Abhisa* does not mean finger in the *Rig-Véda*, though Sáyana frequently explains it so, misled by Yáksha.

2 The lord of the *Mantra* or prayer.

3 The Text is *tatanas*; the *Védárta-Yatna* explains it as, *stanaáya*, rumble.

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3. O ye leaders, when you break down what is stable, when you scatter what is ponderous, then you pass through the forest of earth and the defiles of the mountains.

4. Destroyers of foes, there is no enemy of yours either in the celestial region or on this terrestrial globe; O sons of Rudra, may your strength collectively humble (your enemies).

5. They make the mountains tremble, they set apart the lords of the forest. Go, divine Maruts, whereever you like, with all your progeny, like those intoxicated.

6. You have harnessed the spotted deer to your chariot; the red deer yoked between them, (helps to) drag the car:[1] the earth[2] has heard about your coming and men are alarmed.

7. Rudrâs, we take recourse to your help, for the

---

1 The spotted deer, *Prishatí*, are always specified as the steeds of the Maruts. We then have in the Text, *prashtir-vahati rohita; prashtih* is said to be a sort of yoke, in the middle of three horses or othe animals, harnessed in a car; but the word stands alone, without any grammatical concord, and it does not appear what is to be done with the yoke. *Rohita*, the Scholiast says, is another kind of deer, the red deer, who, *vahati*, bears or drags the car, *ratham náyati*. The sense may be something like that which is given in the translation but the construction of the original is obscure, apparently rude and ungrammatical.—*Wilson*.

Max Müller dos not accept this sense. He says,—"*Prastih* is explained by Sáyana's authority as a sort of yoke in the middle of three horses. If Sáyana's authority is to be invoked at all, one might appeal from Sáyana in this place, to Sáyana VIII., 7, 28, where *Prastih* is explained by him either by 'quick' or 'harnessed in front.'"

2 The Text is *prithivi*; but Sáyana explains it as *antariksha*, 'firmament.' But why? The context supports the translation of the word by 'earth.'

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sake of our progeny; come speedily to the timid Kaṇwa, as you formerly came, for our protection.

8. Should any enemy,[1] instigated by you or by man, attack us, withhold from him food and strength and your help.

9. Maruts, possessed of superior intellect and perfectly worthy of a sacrifice, uphold Kaṇwa, come to us, with perfect protectiveness, as the lightning brings the rain.

10. Givers of most excellent (articles), you possess perfect vigour; shakers (of the earth), you possess perfect strength; Maruts, despatch your anger, like an arrow to the wrathful enemy of the *Ṛ*ishis.

SUKTA V. (XL.)

THE Deity is Brahmanaspati; the *Rishi* is Kanwa; the metre the same.

RISE up Brahmaṇaspati,[2] seeking the Deities we solicit thee. Bounteous Maruts, come near: Indra, be a partaker of the libation.[3]

2. Protector of strength,[4] man celebrates thee for the wealth[5] abandoned by the foe; Maruts, may he,

---

3 The word *abhas* occurs in the Text. Max Müller translates it as 'fiend.'

1 In a former passage, *Brahmanaspati* appeared as a form of Agni; in this hymn, he is associated with the Maruts although Indra is also separately named.

2 The Text is *Prás'ruvabáh*. Sáyana explains it as either "be partaker of the libation," or "the destroyer of Vritra."

3 The word is *putra*: Sáyana explains it as *pataka*, 'protector,' Wilson translates the word etymologically as 'son.'

4 According to the *Védártha Yatna*,—"When a battle is imminent."

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who lauds you, obtain wealth, yielding beautiful horse and great vigour.

3. May Brahmanaspati, approach us; may the goddess of speech approach us; may the Deities drive away every enemy and conduct us to sacrifice, which is beneficial to man and (abounds) with respectfully presented offerings.

4. He who presents to the ministrant priest acceptable wealth, enjoys inexhaustible food. For him we worship in a sacrifice Ilâ,[1] attended by brave warrriors, inflicting much injury and incapable of being injured by any one.

5. Indeed Brahmanaspati recites the sacred prayer in which the Divinities Indra, Varuṇa, Mitra, and Aryaman reside.[2]

6. O ye, Deities, let us recite that felicitous and faultless prayer at sacrifices: if you, leaders, wish for this prayer, then will all that is to be spoken reach unto you.

7. Who (except) Brahmanaspati may come near the man, who is devoted to the Deities, who clips the

---

1 Sáyaṇa explains Ilá as *Manoh putri*, 'the daughter of Manu and the institutor of sacrifices. Allusion to Ilá is not out of place here because Brahmaṇaspati is the presiding Divinity of praver or Sacrifice.

2 This and the next verse are directed to be recited at the *Agnistoma*-ceremony in connection with prayers addressed to Indra and the Maruts. Professor Roth cites it in proof of his theory, that Brahmaṇaspati is in an especial manner, the Divinity of prayer, which is not incompatible with his being identical with either Agni or Indra in the same capacity. He recites, it is said, aloud (*pravadati*) the prayer (*Mantra*), which ought to be so recited (*ukhyá*) by the mouth, according to the Scholiast, of the *Hotri*; in which *Mantra*, Indra and the rest abide, or are mystically present; or as explained in the Commentary on the next stanza, it is the *Mantra* or prayer that generates or brings them to the presence of the worshipper.—*Wilson.*

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sacred grass: the sacrificer has gone with the priests (to the sacrificial chamber) for he possesses a house (abounding) internally with precious things.[1]

8. Let Brahmaṇaspati concentrate his strength; associated with the regal Divinities,[2] he kills (the enemy); in the time of danger, he maintains his station; armed with the thunderbolt,[3] there is none to encourage or discourage him in a great, or a small, battle.

SUKTA VI. (XLI.)

THE *Rishi* is Kaṇwa: the first three and the last three stanzas are addressed to Varuṇa, Mitra and Aryaman: the middle three to the A'dityas: the metre is *Gáyatrí*.

THE man whom the wise Varuṇa, Mitra and Aryaman protect, speedily subdues (his enemies).

2. He whom they heap (with riches), as if (collected) by his own hands; the man whom they defend from the malignant; every such man, safe from injury, prospers.

3. The kings (Varuṇa, etc.,) first destroy their (enemy's) forts, and then the enemies of those (who worship them) and put aside their evil deeds.

4. A'dityas, to you going to the sacrifice, the path is easy and free from thorns: no bad food is here prepared for you.

---

1 Sáyaṇa gives two interpretations of the expression, *antarbavat* 'abounding internally with precious things,' or 'containing sons and grandsons, etc.'

2 Sáyaṇa explains *Rajabhih* as *Varunadivih*.

3 This attribute would identify him with Indra, in which character he appears throughout this hymn.

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5. A'dityas, leaders, may the sacrifice, which you come to by a straight path, lead to your gratification.

6. That mortal, (whom you favour), exempt from harm, gets all valuable wealth and offspring like himself.

7. How, my friends, shall we recite laudatory hymns (worthy) of the great glory of Mitra, Varuṇa and Aryaman?

8. I do not speak against him to you, who injures or reviles the man devoted to the Deities; I rather propitiate you with proffered riches.

9. For he (the worshipper) loves not, but fears to speak ill (of any one), as a gamester fears (his adversary) holding the four[1] (dice), until they are thrown.

SUKTA VII. (XLII.)

Rishi and metre as before: the Deity is Púshan.[2]

PUSHAN, convey us over the road, remove the wicked (obstructer of the way). Son of the Cloud, Deity, go before us.

---

1 The Text has only, *chátúraschid dadamánád vibhíyad-á-nidhátoh*, he may fear from one holding four until the fall. The meaning is supplied by the Scholiast, with the assistance of Yáska, *Chatura akshán dhárayatah kitavát*, from a gambler holding four dice; Sáyana says, four *cowri* shells,—*kapardakáh*; that is, where two men are playing together, the one who has not the throw of the dice or the shells is in anxious apprehension lest it should be against him.—*Wilson*.

2 *Púshan* is usually a synonyme of the Sun; that is, he is one of the twelve *A'dityas*. He is described by the Scholiast as the presiding Deity of the earth,—*prithivyabhimání dévah*; he is also the cherisher of the world; from *púsh*, to nourish. According to the tenour of the hymn, he is the Deity presiding especially over roads or journeyings. His being called the son of the Cloud, is not incompatible with his character

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2. If a wicked (adversary), Púshan, a robber, or one who delights in evil, points out to us (the way we ought not to go), do thou drive him from the road.

3. Drive him far away, apart from the road, the hinderer of our journey, a thief, a deceiver.

4. Trample with your feet upon the mischievous (body) of that evil-minded pilferer of both (what is present and what is absent), whoever he be.

5. Sagacious and handsome Púshan, we solicit of thee that protection wherewith thou hast encouraged the patriarchs.

6. Therefore do thou, who art possessed of all prosperity, and well equipped with golden weapons, bestow upon us riches that may be liberally distributed.

7. Lead us past our opponents; conduct us by an easy path; know, Púshan, how to protect us on this (journey).[1]

---

of earth personified as a male, as, according to other Texts of the *Véda*, the earth was born of the water,—*adbhyah prithiví*; and again, earth was the essence of the water; *tad yad apám sára ásít tat samahanyata sá prithiví abhávat*,—that which was the essence of the waters, that was aggregated, and it became earth. *Púshá* occurs also as a feminine noun, in which case it appears to be synonymous with *Prithivi*, the earth, as in the Text: *Pushádhwana pátu*, which is explained, *iyam pushá*, may this *Púshá* protect the roads; where the gender is denoted by the feminine pronoun *iyam*: and in another Text, *iyam vai pusheyam hídam sarvam pushyati*,—this is verily *Pushá*, for she cherishes this whole world. Throughout the hymn, however, *Pushan* is masculine.—*Wilson.*

1 In this and the two next verses, we have an example of what is not unfrequent, the repetition of a phrase as a sort of burden or refrain: the expression is, *Pushan iha kratum vidah*,—*Pushan*, know here, the act or business; that is, on this occasion or journey, know how to fulfil your function of giving us protection. Rosen renders it, *Pushan hic sacrificum animadverte*; *kratu* meaning an act of sacrifice, as well as act or action in general.—*Wilson.*

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8. Lead us where there is abundant fodder; let there be no extreme heat by the way; Púshan, know how to protect us on this (journey).

9. Be favourable to us, fill us (with abundance), give us (all good things), sharpen us (with vigour), fill our bellies; Púshan, know how to protect us on this (journey).

10. We do not censure Púshan, but praise him with hymns; we solicit the good-looking (Púshan) for riches.

SUKTA VIII. (XLIII.)

THE *Rishi* is the same; the Deity is Rudra;[1] the third stanza is addressed to Mitra and Varuna also, and the last three verses to Soma; the metre of the last verse is *Anushtub*, of the rest, *Gáyatrí*.

WHEN may we repeat a most grateful hymn to the wise, the most bountiful and mighty Rudra, who is (cherished) in our hearts?

2. By which earth may (be induced to) grant the gifts of Rudra[2] to our cattle, our people, our cows, and our progeny.

---

1 According to the Scholiast, *Rudra* means, he who makes to weep, who causes all to weep at the end of time; thus identifying him with the destroying principle, or *S'iva*; but there is nothing in the hymn to bear out such an identification; on the contrary, he appears as a beneficent Deity, presiding especially over medicinal plants.—*Wilson.*

2 *Aditi* is here said to mean the earth, who, it is wished, may so act (*karat*), that *Rudriya* may be obtained. The meaning of *Rudriya*, according to the Scholiast, is, *Rudra sambandhi bhéshajam*,—medicament in relation to or presided over by *Rudra*, conformably to the Text, *yá te Rudra s'ivá tanuh, s'ivá vis'wá ha, bhéshájí s'ivá, Rudrasya bhéshajíti*,—whatever are thy auspicious forms, O *Rudra*, they are all auspicious; auspicious are medicaments, the medicaments of *Rudra*.—*Wilson.*

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3. By which Mitra, and Varuṇa, and Rudra, and all the gods, being gratified, may show us (favour).

4. We ask the felicity of S'anyu,[1] from Rudra, the encourager of hymns, the protector of sacrifices, possessed of medicaments that confer delight.[2]

5. Who is so brilliant as S'anyu, who gratifies like gold, the best of the gods, the provider of habitations?

6. Who bestows easily-obtained happiness on our steeds, our rams, our ewes, our men, our women, and our cows?

7. Soma, grant us prosperity more than (sufficient for) a hundred men, and much strength-engendering food.

8. Let not the adversaries of Soma, let not our enemies, harm us: cherish us, Indra, with (abundant) food.

9. Soma, who art immortal, and abidest in an excellent dwelling, have regard for thy subjects, when at their head in the hall of sacrifice thou observest them (engaged in) decorating thee.[3]

---

1 *S'anyu* is said to be the son of *Vrihaspati*; nothing more is related of him.—*Wilson.*

2 *Jaláshabheshajam*, he who has medicaments conferring delight; from *ja*, one born, and *lásha*, happiness; an unusual word except in a compound form, as *abhilásha*, which is of current use; or it may mean, sprung from water (*jala*), all vegetables depending upon water for their growth.—*Wilson.*

3 Apparently there is some confusion of objects in this place, *Soma*, the Moon, being confounded with *Soma*, libation.—*Wilson*,

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ANUVA'KA IX.

SUKTA I. (XLIV.)

PRASKANWA, the son of Kaṇwa, is the *Rishi*; *Agni* is the Deity, but the two first verses are addressed also to the As'wins and to Ushas (the dawn); the metre is *Brihati* in the odd verses, *Satobrihati* in the even.

AGNI, who art immortal, and cognizant of all begotten things, bring from the dawn to the donor (of the oblation), wealth of many sorts with an excellent habitation; bring hither to-day the gods awaking with the morning.

2. For thou, Agni, art the accepted messenger of the gods, the bearer of oblations, the vehicle of sacrifices;[1] associated with Ushas and the As'wins, bestow upon us abundant and invigorating food.

3. We select to-day Agni, the messenger, the giver of dwellings, the beloved of many, the smoke-bannered, the light-shedding, the protector of the worship of the worshipper at the break of day.

4. I praise Agni at the break of day, the best and youngest (of the gods), the guest (of man), the universally-invoked, who is friendly to the man that offers (oblations), who knows all that are born, that he may go (to bring) the other divinities.

5. Agni, immortal sustainer of the universe, bearer of oblations, deserving of adoration, I will praise thee, who art exempt from death, the preserver, the sacrificer.

---

1 *Rathiradhwaránám.* Rosen renders *rathih*, *auriga*, but Sáyana explains it, *ratha-sthaniya*, in the place of a chariot; confirmed by other Texts; as, *esha hi déva-rathah*, he (Agni) is verily the chariot of the gods, and, *ratha ha vá esha bhutebhyo dévebhyo havyam vahati*, truly he is the chariot that bears the oblation to the spirits and the gods.—*Wilson.*

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6. Juvenile, Agni, whose flames delight, who art universally invoked, and art praised (by us) on behalf of the worshipper, understand (our wishes), and, granting Praskaṇwa to live a lengthened life, do honour to the divine man.[1]

7. All people kindle thee, Agni, the sacrificer, the omniscient; do thou, Agni, who art invoked by many, quickly bring hither the sapient Deities.

8. Object of holy rites,[2] (bring hither) on the dawn following the night, Savitri, Ushas, the As'wins, Bhaga,[3] and Agni: the Kaṇwas pouring out libations, kindle the wafter of the burnt offering.

9. Thou, Agni, art the protector of sacrifices of the the people, and the messenger (of the gods); bring hither to-day the gods awaking at dawn, and contemplating the Sun, to drink the *Soma*-Juice.

10. Resplendent Agni visible to all, thou hast blazed after many preceding dawns, thou art the protector (of the people) in villages, thou art the associate of man placed on the east (of the altar).[4]

11. We place thee, Agni, as Manu placed thee, who art the implement of sacrifice, the invoker, the ministering priest, very wise, the destroyer (of foes), immortal, the messenger (of the gods).

12. When, cherisher of friends, thou art present as the *Purohita* at a sacrifice, and dischargest the mission to the gods, then thy flames roar like the resounding billows of the ocean.

---

1 *Namasya daivyam janam*; that is, the Rishi of the hymn, Praskaṇwa.—*Wilson.*

2 *Swadhwara*; from *su*, good, and *adhwara*, sacrifice; equivalent, according to the Scholiast, to the *A'havaniya* fire.—*Wilson.*

3 *Bhaga* is one of the *A'dityas*.—*Wilson.*

4 *Purohita*, which may also mean, the domestic priest.—*Wilson.*

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13. Agni, with sharp ears, hear me: let Mitra, and Aryaman, and other) early-stirring Deities, with all the accompanying oblation-bearing Gods, sit down at the sacrifice upon the sacred grass.

14. Let the munificent Maruts, who have tongues of fire, and are encouragers of sacrifice, hear our praise; let the rite-fulfilling Varuṇa, with the As'wins, and with Ushas, drink the *Soma*-Juice.

SUKTA II. (XLV.)

THE Deity and *Rishi* are the same, except in the last stanza and the half of the preceding, which include any Deified Being; the metre is *Anushtubh*.

AGNI, do thou, in this our rite, worship the Vasus, the Rudras, the A'dityas, or any other (living) being sprung from Manu, sacrificing well and sprinkling water.[1]

2. Verily the discriminating Gods are givers of rewards to the offerer (of oblations): lord of red coursers, propitiated by our praises, bring hither the three and thirty Divinities.[2]

---

1 *Janam; Manu jatam*, a man born of *Manu*. *Jan*[a], according to the Scholiast, here signifies a Divine Being in connection with the Divinities enumerated, another man, *devata-rupam*, of a divine nature or form.—*Wilson*.

2 We have had these alluded to on a former occasion (p. 75, n.); but, according to the *Aitareya Brahmana*, 2, 18, there are two classes of thirty-three Divinities each, the one consisting of those formerly specified, who are termed also *Somapas*, or drinkers of the *Soma*-Juice, and the other of eleven *Prayájas* (the same with the *A'pris*, p. 231), eleven *Anuyájas*, and eleven *Upayájas*, who are to be propitiated by oblations of clarified butter, not by libations of *Soma*. They are evidently little else than personifications of sacrifices.—*Wilson*.

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3. Agni, accomplisher of solemn acts, cognisant of all who are born, hear the invocation of Praskaṇwa, as thou hast heard those of Priyamédha, of Atri, Virúpa, of Aṅgiras.[1]

4. The performers of great ceremonies, the offerers of acceptable sacrifices, have invoked for (their protection), Agni, shining amidst the solemnities, with pure resplendence.

5. Invoked by oblations, giver of rewards, listen to these praises with which the sons of Kaṇwa invoke thee for protection.

6. Agni, granter of abundant sustenance, who art beloved of many, the sons of men invoke thee, radiant-haired, to bear the oblation (to the Gods).

7. The wise men have placed thee, Agni, in (their) sacrifices as the invoker, the ministrant priest, the donor of vast wealth, the quick-hearing, the far-renowned.

8. The wise (priests), with effused libations of *Soma*-Juice, have summoned thee, vast and brilliant Agni, to partake of the (sacrificial food), as they hold the oblation on the part of the individual who presents it.

9. Strength-generated,[2] giver of rewards, provider of dwellings, place here to-day upon the sacred grass the morning-moving Deities, or (other) Deified Being, to drink the *Soma*-Juice.[3]

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1 The Commentator, on the authority of the *Nirukta*, 3, 17, calls these all *Rishis*. *Atri* and *Aṅgiras* are always enumerated among the *Prajápatis*; *Priyamedhas* may be the same as *Priyavrata*, the son of *Swáyambhua Manu*; and we have a *Virupa* among the early descendants of *Vaivas'wata Manu* who, as the father of *Ilá*, is the *Manu* of the *Veda*.—*Vishnu Purá na*—*Wilson*.

2 Produced by friction, which requires strength to perform effectually.—*Wilson*.

3 In this and the next stanza, we have again an allusion to some divine or deified person, *daivyam jandm*, or to some other divinity

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10. Worship with conjoint invocations, Agni, the present Deified Being; bounteous Divinities, this is the *Soma*-Juice; drink it, for it was yesterday expressed.[1]

SUKTA III. (XLVI.)

THE *Rishi* as before, the Deities are the Aswins; the metre is *Gáyatri*.

DEAR USHAS, not seen till now, removes darkness from the sky; As'wins, I laud you profusely.

2. The two Deities are of comely looks, have the Ocean for their mother,[2] distribute wealth by the mind and grant habitations by the pious rites (*i.e.*, when any sacrifice is celebrated).

3. When your chariot is drawn by horses to the heavens lauded (in various places) your praises are sung by us.

4. O guides, the Sun,—the evaporator of waters, the nourisher, the protector and beholder of sacrifice, nourishes (the Deities) with our oblation.

5. Násatyas, accepting our laudations, partake of the exhilarating *Soma*-Juice that animates your understanding.

---

without particularizing him; it may be intended for *Ka* or *Prajápati*, who, with Agni, here actually addressed, would make up the thirty-three Divinities, with the *Vasus*, *Rudras*, and *A'dityas*.

1 *Tiro-ahnyam* is said to be the appellation of the *Soma*-Juice so prepared; from *Tiras*, oblique or indirect, and *Ahnyam*, diurnal; that juice which is expressed on the preceding day and offered on the succeeding

2 *Sindhú-matarau*. The Sun and the Moon, as the Scholiast states, are said to be born of the Sea. The As'wins are said to be the Sun and the Moon. And hence they are described here as the Seaborn.

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6. As'wins, give us that invigorating food which may satisfy us, having removed the darkness (of want.)[1]

7. Come, as a boat, to carry us over an ocean of laudations: harness, As'wins, your car.

8. Your vessel, vaster than the sky, stops on the seashore; your chariot (waits on the land); the drops (of *Soma*-Juice) have been mixed up for your worship.

9. Kaṇwas, (ask of the As'wins),—(How) do the rays (of the Sun proceed) from the sky? (How) does the Dawn (rise) in the region of the waters? Where do you desire to manifest your own persons.[2]

10. (The Sun's) ray created light in the Dawn; the Sun (after rising) became like gold; the Fire (entering the Sun) shone with darkened flames.

11. A good path was made for the Sun to go beyond the boundary (of night); the radiance of the luminary[3] became profusely visible.

12. The singer of laudatory verses, again and again embellishes the work of protection of the As'wins, drinking *Soma*-Juice for exhilaration.

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1 The word in the Text is *Tamastiraḥ*; literally, disperse the darkness. Sáyaṇa, however, means by it "the darkness of Poverty."

2 The whole of this stanza is very elliptical and obscure and largely indebted to the Scholiast; literally it would run, Rays from the sky, *Kaṇwas*, cause of dwelling in the place of the rivers; where do you wish to place own form? Sáyaṇa fills up by supposing that the *Kaṇwas* are directed to inquire of the *As'wins* the particulars specified in the translation. Without some such addition, however conjectural it may be, it were impossible to extract any meaning out of the passage.—*Wilson.*

3 The word in the Text in one place is *Ritasya*, and in another *divaḥ*. Sáyaṇa explains both the words as *Súrya*, the Sun. *Véddrthayatna* explains it: "Lo, the good road of the true religion for crossing over (misery) has manifested itself."

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13. Causers of felicity, co-dwellers with your sacrificer, as with Manu, come here to drink of the *Soma*-Juice, and (accept) our praise.

14. May Ushas follow the lustre of your approach,[1] circumambient As'wins, and may you be pleased with the oblations offered by night.

15. As'wins, do ye both drink (the oblation) and confer happiness on us through your perfect protection.

---

1 The early Aryans used to adore the mixed light and darkness as As'wins, appearing in the sky before dawn. Mr. R. C. Dutt has given an exhaustive note in the Note appended to the First *Rik* of the Third *Súkta*. According to Yáska, the mixed light and darkness appearing in the sky, after midnight and before dawn, is represented by the As'wins. Max Müller means by the two As'wins the two periods of conjunction (See *Origin and Growth of Religion* (1882) p. 219. Goldstucker holds that the *Aswins* were deified men like the *Ribhus*. He writes in a *Note* on *Muir's Sanskrit Texts*:—"The transition from darkness to light, when the intermingling of both produces that inseparable duality expressed by the twin nature of these deities."

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FOURTH ADHYA'YA.

ANUVA'KA IX.—*(Continued.)*

SUKTA IV. (XLVII.)

THE *Rishi* is Praskaṇwa; the Deities are the As'wins; the metre of the odd verses is *Brihati*; and of the even, *Satobrihati*.

AS'WINS, multipliers of sacrifice, this most sweet *Soma*-Juice is prepared for you, drink it of yesterday's expressing and grant riches to the offerer of oblation.

2. As'wins, come in your three-columned, triangular car, beautifully embellished with gold:[1] the Kaṇwas repeat your praise at the sacrifice; graciously hear their invocation.

3. A'swins, multipliers of sacrifice, drink this most sweet *Soma*-Juice. O ye bearers of wealth, carrying wealth in (your) chariot, approach to-day the offerer of oblation.

4. Omniscient As'wins, stationed on the sacred grass heaped in three chambers, sprinkle the sacrifice with sweet juice; the illustrious Kaṇwas, with effused libations, invoke you.

5. Such desired aids as you protected Kaṇwa with, do you, cherishers of pious deeds, preserve us; multipliers of sacrifice, drink the *Soma*-Juice.

6. Handsome As'wins, as you brought, in your

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[1] *Tribandhuréṇá-trivṛita-ratháṇa*, "with a car with three posts, and triangular," is the explanation we had before. The Scholiast here proposes a somewhat different interpretation, and would render the terms "having three undulating fastenings of timber, and passing unobstructedly through the three worlds."—*Wilson*.

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chariot, bearers of wealth, abundance to Sudása,[1] so bring to us riches coveted by many, whether from the firmament or the sky beyond.

7. Násatyas, whether you are near or afar, come to us in your well-made car, with the rays of the Sun.

8. Let your seven (horses), the grace of the sacrifice, bring you to be present at our sacrifice; guides (of men), conferring food upon the pious and liberal sacrificer, sit down on the sacred grass.

9. Come, Násatyas, in your sun-clad[2] chariot, in which you have ever carried riches to the offerer of oblation, to drink of the sweet *Soma*-Juice.

10. We invoke, with chanted and recited verses, the very affluent As'wins towards us for our protection. Have you not ever drunk the *Soma*-Juice in the favourite house of the Kaṇwas?

SUKTA V. (XLVIII.)

THE *Rishi* is the same, but the hymn is addressed to Ushas, the personified Dawn, or Aurora: the metre is the same as in the previous hymn.

USHA', daughter of the Divinity[3] of heaven, dawn upon us with riches. Vibhávari (diffuser of light), dawn upon us with abundant food; O goddess, being bountiful, dawn upon us with wealth of cattle.

---

1 Sudása is the son of Pijavana. He is called a *Rája* (king). In the *Puránás* we meet with two princes of the name of Sudása,—one in the solar line, and the other in the lunar line.

2 Literally, sun-skinned—*Súryatwachá*; that is, either surrounded, or invested, by the Sun, or like him in brightness.—*Wilson.*

3 The Text has *Divas duhitá*: Sáyana explains it *dyudévatayas*—divinity of heaven. Wilson renders it as "daughter of heaven."

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2. Possessed of horses, possessed of kine, givers of every sort of wealth,[1] (the Divinities of morning) are possessed of much that is necessary for the habitations (of men). Ushas, speak to me kind and beneficial words: give us the riches of the wealthy.

3. The Divine Ushas dwelt[2] (of yore): may she dawn to-day, the despatcheress of cars which are harnessed at her coming, as those who seek riches (send ships) to sea.[3]

4. Ushas, at thy approach, wise men turn their minds to benefactions. The wise Kaṇwa proclaims the name of those (liberal) men.

5. Ushas, nourishing (all), comes every day like a matron, the directress (of all domestic works), bringing all living creatures[4] to decripitude; she makes every biped engage in action and make the birds fly away (from their nests).

---

1 The three epithets are in the feminine plural, without a substantantive: *aswavatih, gomatih, vis'wasuvidah*; the Scholiast supplies, therefore, *ushodévotáh*, the divinities of dawn, as if there were many.—*Wilson.*

2 *i.e.*, Used to make dawn formerly, as she is doing to-day.

3 The Text is *Samudre na sravasyavah*, like those desirous of wealth for sea; the Commentary supplies "Send ships." In the beginning of the stanza we have *uvásha ushás*, which the Scholiast explains *puráni vásam akarot*, she has made a dwelling formerly, *i.e.*, *prabhátam kritavâti*, she produced the dawn.—*Wilson.*

4 The Text has *Jarayanti vrijanam*. Sáyana explains the first word as *Jarám prápayanti i.e.*, bringing into decripitude; and the second word, as *gamanas'ilam jangam*, *i.e.*, living or moving creatures. Wilson translates the expression as, "Conducting all transient (creatures) to decay." Benfey and Bollenson, understands the word *Jarayanti* as meaning "arouse." Muir renders the passage as, "she hastens on arousing footed creatures." We have literally followed the Scholiast.

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6. She sends the diligent (to works); she despatches the solicitors (to their patrons)[1]; and shedder of dews[2] knows not delay; bestower of food at thy rising, the soaring birds do not wait (in their nests).

7. This auspicious Ushas has harnessed (her vehicles) from afar, above the rising of the Sun; and she comes gloriously upon man with a hundred chariots.[3]

8. All living beings adore her, that she may be visible; bringer of good, she lights up the world; the affluent daughter of heaven drives away the malevolent and disperses the absorbers[4] (of moisture.)

9. Shine around, Ushas, with cheering lustre; bring us profuse good luck every day and disperse darkness.

10. Bringer of good, the breath and life of all (creatures) rest in thee; for thou removest darkness; diffuser of light, come to us in thy spacious car; possessor of wondrous wealth, hear our invocation.

11. Ushas, accept the food of many sorts which exists among the human race; bring to the innocent rite the pious sacrificers who laud thee.

12. Ushas, bring from the firmament all the Deities, to drink the *Soma*-Juice; do thou give us excellent and invigorating food, together with cattle and horses.

13. May that Ushas, whose rays destroy the enemies,[5] and are seen (full of) auspiciousness, grant

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1 The Text is *arthinah visrijati*, *i.e.*, "lets loose or despatches the solicitors." The Commentator says, "that the solicitors, having risen up early in the morning, go to the houses of their respective benefactors."

2 Muir translates the word *Odati* as "lively."

3 *i.e.*, many rays of light.

4 *Sridhah*; *Soshayitrin*; the driers up; possibly the clouds are meant.

5 The Text has *Rus'antah*, Sâyana explains it as *S'atrún himsántah*, 'destroying the enemies.' Wilson translates it as "bright."

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us riches, adorable unto all, easily attainable and beautiful.

14. Adorable Ushas, whom the ancient sages invoked for protection and food, do thou, (radiant) with pure light, (pleased) by our offerings, accept our laudations.

15. Ushas, since thou hast to-day set open the two gates of heaven with light,[1] grant us a spacious and secure habitation: bestow upon us, goddess, cattle and food.

16. Ushas, associate us with profuse and multiform wealth, and with abundant cattle, with all foe-destroying fame, and, giver of sustenance, with food.

SUKTA VI. (XLIX)

THE *Rishi* and Deity are the same; the metre is *Anushtubh*.

USHAS, come by auspicious ways from above the bright (region of the) firmament; let the purple kine[2] bring thee to the habitation of the offerer of the *Soma*-juice.

2. Ushas, in the beautiful[3] and spacious chariot which thou ridest, come to-day, daughter of heaven, to the pious offerer of the oblation.

3. White-complexioned Ushas, upon thy approach, bipeds and quadrupeds (are in motion), and the winged birds flock round from the boundaries of the sky.

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1 The east and west points of the horizon.

2 Purple cows—the vehicles of the morning.

3 The Text has *Supés'asam*. Sáyana explains it as either *S'obhanarupayuktam*, "beautiful"; or *S'obhanahiranyayuktam*, "embellished with brilliant gold."

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4. Thou, Ushas, destroying darkness, illuminest the shining universe with thy rays: the Kaṇwas, seeking wealth, laud thee, as thou art, with hymns.

SUKTA VII. (L.)

The Rishi is Praskaṇwa, the Deity is Súrya, the Sun. The first nine stanzas are in the *Gáyatrí* metre, the last four in the *Anushṭubh*.

HIS coursers[1] bear on high the effulgent, all-knowing Sun, that he may be seen by all (the worlds).

2. At the approach of the all-illuminating Sun, the Constellations[2] depart with the night, like thieves.

3. His illuminating rays behold men in succession, like blazing fires.

4. Thou, Súrya, travellest[3] (in a great way, incapable of being traversed by any); thou art visible unto

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1 The Text has, *Ketavaḥ*. Sáyaṇa explains it as either the rays of the Sun or its horses.

2 *Nakshatráṇi*, the Stars in general, or the Lunar Asterisms, which, according to different Texts, are considered to be the abodes of the Gods, or the visible forms of pious persons after death; as, *dévagṛihá vaí nakshatráṇi*, the Constellations are verily the dwellings of the Gods; and again, *yo vá iha yajate amum lokam nakshaṭe*, either, he who performs worship here, obtains the next world, or, *sukṛitám vá etáni jyotíṁshi yan nakshatráṇi*, those Constellations are the luminaries of those who practise religious acts, that is, according to Sáyaṇa, those who by attending to religious duties in this world attain *Swarga*, are beheld in the form of Constellations,—*iha loke karmánushṭháya ye swargam práptuvanti te nakshatrarúpeṇa dṛisyante.—Wilson.*

3 Sayaṇa says, that, according to the *Smṛiti*, the Sun moves 2,202 *yojanas* in half a twinkle of the eye.—*Wilson.*

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all; thou art the source of light;[1] thou shinest throughout the entire firmament.

5. Thou risest in the presence of the Maruts;[2] thou risest in the presence of mankind, and to be seen by the entire region of heaven.

6. With that light with which, thou, the purifier and defender from evil,[3] lookest upon this creature-bearing world.

7. Thou traversest the vast ethereal space, creating days and nights and seeing all creatures.

8. Divine and all-manifesting Súrya, thy seven coursers[4] bear thee, bright-haired, in thy car.

9. The Sun has yoked the seven mares[5] drawing his chariot (safely), and comes with them self-harnessed.

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1 *Jyotishkrit*, giving light to all things, even to the Moon and the Planets, by night; for they, it is said, are of a watery substance, from which the rays of the Sun are reflected, in like manner as the rays of the Sun, falling upon a mirror placed in the door-way of a chamber, are reflected into the interior, and give it light. Sáyaṇa also explains the whole passage metaphysically, identifying the Sun with the Supreme Spirit, who enables all beings to pass over the ocean of existence, who is beheld by all desirous of final emancipation, who is the author of true or spiritual light, and who renders everything luminous through the light of the mind.—*Wilson.*

2 The Text has, *dévanám vis'ah*. Sáyaṇa explains it as, "in the presence of the Deities, the *Maruts*." Muir translates it as, "The race of Gods." The latter is a literal rendering of the Text.

3 The Text has, *Varuṇa*. Sáyaṇa explains it as, "evil-preventing Sun."

4 The name of the Sun's horses is *Harita*. It may also mean the seven rays. The seven horses are the seven days of the week.

5 The Text has, *naptyáh*. Sáyaṇa explains it as, "with them the car does not fall." Muir translates it as, "daughters of the car."

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10. Beholding the up-springing light above the darkness, we approach the Divine Sun among the Deities, the most excellent light.[1]

11. Radiant with benevolent light, rising to-day and mounting into the highest heaven, do thou, O Sun, remove the sickness of my heart[2] and the yellowness (of my body).

12. Let us transfer the yellowness (of my body) to the parrots, to the starlings, or to the *Haritála* (tree).[3]

13. This A'ditya has risen with all (his) energy, destroying my enemy, for I cannot resist that foe.[4]

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1 Sáyana also explains it as, the "Spiritual Sun." The darkness indicates the sin, and the approach to the Sun means the re-union with the Supreme Spirit.

2 *Hrid-roga* may also mean heart-burn or indigestion; *harimánam*, greenness or yellowness, is external change of the colour of the skin in jaundice or bilious affections. This verse and the two following constitute a *tricha* or triplet, the repetition of which, with due formalities, is considered to be curative of disease. Súrya, thus hymned by Praskanwa, cured him, it is said, of a cutaneous malady or leprosy under which he was labouring; accordingly Saunaka terms the couplets a *Mantra*, dedicated to the Sun, removing sin, healing disease, an antidote to poison, and the means of obtaining present happiness and final liberation. The especial worship of the Sun in India at the time of the first incursions of the Mohammedans, attributed to that luminary's having cured Samba, the son of Krishna, of leprosy, is fully related by M. Reinaud in his interesting *Mémoire sur l' Inde*, and was then, no doubt, of ancient date, originating with the primitive notions of the attributes of Sûrya here adverted to. The hymn is throughout of an archaic character.—*Wilson.*

3 The Text has, *Haridravu*. Sáyana explains it as *Haritáladruwa* (tree). But there is no such tree. *Haridruvá* is truly a yellow vegetable power.

4 This enemy is either sickness or disease.

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ANUVA'KA X.

SUKTA I. (LI.)

The *Rishi* is Savya,[1] the son of Angiras: the Deity is Indra; the last two verses are in the *Trishtubh* metre, the rest in *Jagati*.

GLADDEN with laudations that ram,[2] (Indra), who is invoked by many, who is eulogised by hymns and is an ocean of wealth; whose good deeds, like the rays of light, bring about the well-being of mankind; adore the powerful and wise Indra, for the enjoyment (of riches).

2. The protecting and fostering *Ribhus*[3] hastened to the presence of Indra, of graceful motion, irradiating the firmament, imbued with vigour, the humiliator of his enemies, and the performer of a hundred sacrifices; and by them, encouraging words were uttered.[4]

3. Thou hast set open the cloud[5] for the Angirasas, thou hast shown the way to Atri, who vexes his adversaries by a hundred doors;[6] thou hast granted wealth, with food, to Vimada:[7] thou art wielding thy

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1 Angiras performed penances for having a son like unto Indra, and accordingly the latter was born as his son Savya.

2 This refers to the legend that Indra came in the form of a ram to a sacrifice performed by Medhátithi. *Mesha* may mean "victors of enemies," says Wilson.

3 The *Ribhus*, as Sáyana holds, mean here the Maruts. When an encounter took place between Indra and Vritra, it was the Maruts, who, being present there, encouraged the former.

4 Their encouraging words were,—"Strike; *Bhagavân*, be valiant."

5 Sáyana has given two meanings of the word *gotra*, "a cloud," or "a herd of cattle." So the expression means either that "Indra showered rain by setting open the clouds," or "brought out the herd of cattle hidden by Pani."

6. *i.e.*, by various means or contrivances.

7 A *Maharshi*.

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thunderbolt in defence of a worshipper engaged in battle.

4. Thou hast opened the receptacle of the waters; thou hast detained, in the mountain, the treasures of Vṛitra[1] and other Dánavás; when thou hadst killed Vṛitra the destroyer, thou madest the Sun ascend the sky to be seen (by all).

5. Thou, Indra, by thy devices, hast humbled the deceivers who presented oblations to their own mouths:[2] being favourably disposed towards men, thou hast destroyed the cities of Pipru, and hast well-defended Ṛijis'wan in robber-destroying (contests).[3]

6. Thou hast defended Kutsa in fatal fights with S'ushṇa; (for protecting Divodása) hospitable (to his guests), thou hast destroyed S'ambara; thou hast trodden, with thy foot, upon the great Arbuda; thou wast born for the destruction of the oppressors.[4]

7. Forsooth, entire vigour has been placed in thee; thy mind delights to drink the *Soma*-Juice: it is known to us that the thunderbolt is deposited in thy hands; cut off the entire energy of the enemy.

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1 Vṛitra—the head of the *Asuras*, who is described here as *Ahi*, is explained *hantrí*, "the slayer."

2 According to the *Kaus'itakis*, the *Asuras*, contemning, Agni, offered oblations to themselves, and the *Vájasaneyis* relate that when there was rivalry between the Gods and *Asuras*, the latter arrogantly said, "Let us not offer sacrifice to any one.—*Wilson.*

3 Pipru is called an *Asura*; Ṛijis'wan a worshipper whom they oppressed; *dasyu-hatyeshu*, in battles killing the *Dasyus*, robbers or barbarians.—*Wilson.*

4 S'ushna, S'ambara, and Arbuda are designated as *Asuras*; Kutsa is the name of a *Rishi*; *Atithigwa* is said to mean hospitable, and to be also termed Divodása; but it does not appear whether he is the same Divodása of the *Puranas*.—*Wilson.*

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8. Know the *A'ryas* and they who are *Dasyus*:[1] restraining those who perform no religious rites, compel them to submit to the performer of sacrifices with *Varhis* (*Kus'a*-grass): be thou, who art powerful, the encourager of the sacrificer; I wish to laud all thy deeds in the sacrifice that gives thee satisfaction.

9. Indra abides, compelling the neglecters of holy rites to submit to those who perform them; and those who do not chant his praises, to them who are present (with them). Vamra, while praising him, growing and spreading through heaven, carried off the accumulated (materials of the sacrifice).[2]

10. When Us'anas[3] sharpened thy strength with his own, thy might, by its purified fierceness, terrified both heaven and earth. O thou having a mind favourably disposed towards man, let the will-harnessed steeds, fleet like the wind, convey thee, filled (with vigour), to (partake of the sacrificial) food.

11. When Indra is lauded along with charming Us'anas, he ascends (his car), drawn by more and more obliquely-going horses; fierce, he extracts the waters from the passing (cloud) in a torrent and has destroyed the extensive cities of S'ushna.

12. Thou mountest thy chariot willingly, Indra, for

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1 The *Aryas* were those who used to perform religious rites and the *Dasyus* were inimical to them. The latter were probably the uncivilized tribes of India who had not been, till then, subdued by the *Aryas*.

2 The Text is here obscure.—*Vamra vijaghána sandikah*; *Vamra* destroyed the collections. The Scholiast says, that a *Rishi*, named *Vamra*, took advantage of Indra's absence from a sacrifice to carry away the accumulated heap of offerings, the marrow or essence of the earth.—*Wilson*.

3 *Ushanas* was the preceptor of the *Asuras*.

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the sake of drinking the libations. Such in which, thou findest delight, have been prepared (at the sacrifice of S'áryáta;[1] be pleased with them, as thou art gratified by the effused *Soma*-Juices (at the sacrifices) of others, and thou shalt obtain imperishable fame in heaven.

13. Indra, thou hast given the youthful Vṛichayá[2] to the aged king Kakshívat, lauding thee and offering libations; thou, S'atakratu, wast Menâ, the daughter of Vṛishanas'wa;[3] those thy deeds are to be recited at the time of offering libations to thee.

14. Indra has been served, so that he may help the performer of good deeds in their poverty. The laudation of the Pajras,[4] is (as stable) as the post of a doorway. Indra, the giver of riches, who desires horses, cattle, chariots and wealth, (for the sacrificers) is present.

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1 S'aryáta was a *Râjarshi* according to the Scholiast, of the race of Bhrigu. The *Aitaréya Brahmana* calls him a prince of the race of Manu. The term is a patronymic, implying son or descendant of S'aryáti, who was the fourth son of the Manu Vaivaswata: the *Rishi* Chyavana married his daughter and a solemn sacrifice was held on the occasion, at which Indra and As'wins were present. Chyavana appropriated to himself the share of the oblation intended for the As'wins, at which Indra was very angry, and to appease him, a fresh offering was prepared. The Scholiast quotes this story from the *Kaus'ítaki*. It is detailed in the *Bhagavata* and *Padma Puranas*.—*Wilson*.

2 Kakíshwat performed many sacrifices. Indra, pleased truly, gave him a youthful wife of this name.

3 The *Bráhmana* is cited for a strange story of Indra's having himself become Menâ, the daughter of Vṛishanas'wa, and having afterwards fallen in love with her. The Mena of the *Puránas* was the wife of Himávat, the king of mountains.—*Wilson*.

4 Pajras are said to be the same as the Angirasas.

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15. This adoration is offered to the showerer of rain, the self-resplendent, the possessor of true vigour, the mighty: may we, Indra, be helped, in this conflict, by many heroes, and, in a handsome house, given by thee, may we live with a learned (progeny).

SUKTA II. (LII.)

THE *Rishi* and Deity are the same; the metre of the 13th and 15th verses is *Trishtubh*; and of the rest, *Jagatí*.

ADORE full well that ram who makes heaven known, in whose laudation a hundred worshippers are simultaneously engaged. Implore Indra with many prayers to ascend the chariot, which hastens like a fleet courser to the sacrifice for my protection.

2. When Indra, fond of sacrificial food, had killed Vritra, the obstructer of rivers, by pouring down the waters, he stood, amidst the torrents, firm like a mountain and, possessed of a thousand means of protecting (his followers), increased in strength.

3. He,—who covers the covering enemies,[1] who is spread like water in the firmament, the root of happiness (unto all), who has increased (in strength) by (drinking) the *Soma*-Juice,—him I invoke, Indra, possessed of increasing wealth, along with the intelligent priests, with a mind disposed to pious adoration, for he is the bestower of abundant food.

4. That Indra,—whom in heaven, the libations, sprinkled on the sacred grass, replenish, as the kindred rivers hastening to fill the ocean,—that Indra, whom the Maruts, the driers up of moisture, who are unobstructed.

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[1] *i.e.*, who is victorious over his enemies.

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and of undistorted forms, attended as auxiliaries at the death of Vṛitra.

5. His allies, exhilarated (by libations), preceded him, warring with (Vṛitra) holding the rain within himself, as rivers rush down declivities. Indra, animated by the sacrificial food, pierced Vala as did Trita break through the coverings (of the well).[1]

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1 The Text has only, *paridhír iva tritah;* and *tritah* may mean triple or threefold; making the phrase, "as through triple coverings," or defences; whence Rosen has, *custodes veluti a tribus partibus constitutos;* M. Langlois is more correct, in considering *Tritah* as a proper name; but it may be doubted if he has authority for rendering it by *Soma,—ou libation qui porte le nom de Trita;* or for the additional circumstances he narrates. The legend told by the Scholiast and confirmed by other passages of the Text, as well as by the version of the story found in the *Nitimañjarí*, is wholly different. Ekata, Dwita, and Trita were three men produced in water by Agni, for the purpose of removing or rubbing off the reliques of an oblation of clarified butter, the proper function of the sacred grass, to the three blades of which placed on the altar, the legend may owe its origin; but this does not appear from the narrative. The Scholiast, following the *Taittiríyas*, says that Agni threw the cinders of the burnt-offerings into water, whence successively arose Ekata, Dwita, and *Trita*, who, it elsewhere appears, were therefore called A'ptyas, or sons of water (*Súkta* CV. v. 9). Trita having on a subsequent occasion gone to draw water from a well, fell into it, and the *Asuras* heaped coverings over the mouth of it, to prevent his getting out; but he broke through them with ease. It is to this exploit that Indra's breaking through the defences of the *Asura*, Vala, is compared. The story is somewhat differently related in the *Nitimañjari*. Three brothers, it is said, Ekata, Dwita, and Trita, were travelling in a desert, and being distressed by thirst, came to a well, from which the youngest, Trita, drew water and gave it to his brothers; in requital, they threw him into the well, in order to appropriate his property, and having covered the top with a cart-wheel, left him in the well; in this extremity, he prayed to all the gods to extricate him, and by their favour he made his escape. *Paridhi*, the term of the Text, means a circumference, a circular covering or lid. Mr. Colebrooke has briefly, but with his usual accuracy, cited this story in his account of the *Rig-Veda* (*As. Researches*,

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6. When, Indra, thou hadst smitten, with thy thunderbolt, the cheek of the wide-extended Vṛitra, who, having obstructed the waters, reposed in the region above the firmament, thy lustre, destructive of enemies, extended and thy strength became effulgent.

7. The hymns, Indra, that glorify thee, attain unto thee, as rivulets (flow into) a lake. Twashṭri has increased thy becoming strength; he has sharpened thy bolt with (his) overpowering might.

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viii., p. 388). Dr. Roth conceives Trita to be the same as Traitana, a name that occurs in a Text of the *Rig*, and, converting the latter into a deification, he imagines him to be the original of Thraetona, the *Zend* form of Feridun, one of the heroes of the *Sháh-Námá*, and of ancient Persian tradition.—*Zeitschrift der D. Morgenländischen Gesellschaft*, vol. ii., p. 216. Professor Lassen seems disposed to adopt this identification.—*Indische Alterthumskunde, Additions.* The identity of Trita and Traitana, however, remains to be established, and the very stanza quoted by Dr. Roth as authority for the latter name, is explained in the *Nitimañjari* in a very different sense from that which he has given. It is said, that the slaves of Dírghatamas, when he was old and blind, became insubordinate and attempted to destroy him, first by throwing him into the fire, whence he was saved by the *As'wins*, then into water, whence he was extricated by the same divinities; upon which Traitana, one of the slaves, wounded him on the head, breast, and arms, and then inflicted like injuries on himself, of which he perished. After these events, the sage recited in praise of the *As'wins* the hymn in which the verse occurs:—*Na má garannadyo mátritamá dásá yadím susamubdham abádhuh siro yad asya Traitano vitakshat swayam dása uro ansávapi gdha*, —"Let not the maternal waters swallow me, since the slaves assailed this decrepit old man; in like manner as the slave Traitana wounded his head, so has he struck it of himself, and likewise his breast and shoulders." If this interpretation be correct, there can be little relation between Trita and Traitana, and between the latter and Feridun. The former term has, however, found admission as a numeral, and apparently also as a proper name, into the *Zend* books. See M. Burnouf's "*Etudes sur les Textes Zends*," *Journal Asiatique*, April, 1845; see also the word Trita, in the Glossary of Benley's edition of the *Sáma-Véda*.—*Wilson.*

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8. Indra of accomplished deeds, desirous of going to man with thy horses, thou hast slain Vṛitra, hast showered rain, hast taken in thy hands thy thunderbolt of iron, and hast placed the sun in the sky to be seen by us.

9. Through fear (of Vṛitra, thy worshippers) composed the suitable hymn of the *Vṛihat* (*Sâma*), self-illuminating, strengthening and forming the staircase to heaven; on which his allies (the Maruts), fighting for men, (guardians) of heaven and protectors of mankind, excited Indra (to destroy him).

10. The strong heaven was rent asunder with fear at the clamour of that Ahi, when thou, Indra, wast delighted by (drinking) the effused (*Soma*-Juice), and thy thunderbolt vigorously struck off the head of Vṛitra, the obstructer of heaven and earth.

11. Had the earth, Indra, been tenfold (in its extent) and men multiplied every day, then, Maghaván, thy prowess would have been properly renowned; the exploits, achieved by thy might, are vast like the sky.

12. Indra, bent upon destroying the enemies living, in thy strength, above the wide-expanded firmament, thou hast made the earth for our preservation. Thou art the representative of the strength (of the strong.) Thou hast encompassed the firmament and the sky as far as to the heavens.

13. Thou art the measure of the extended earth;[1] thou art the protector of the (*Swarga*),[2] frequented by

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1 *Pratimánam bhuvah*, the counter-measure of the earth; that is, according to the Scholiast, of similar magnitude and like inconceivable power.—*Wilson*.

2 *Rishwavirasya brihatah pati*, lord or protector of the great (region), in which are the pleasant (*rishwa*) gods (*vira*).—*Wilson*.

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the celestials: verily, with thy greatness, thou fillest all the firmament; forsooth, there is none other such as thou.

14. Thou, Indra, of whom heaven and earth have not attained the amplitude; of whose energy the waters, flowing above the heavens, have not reached the limit; of whom, when fighting with animation, created by the *Soma*, against the withholder of the rains, (his adversaries have not equalled the prowess); thou alone hast made everything else, (than thyself), dependent (upon thee).

15. The Maruts worshipped thee in this (battle); all the celestials in this engagement imitated thee in exultation, when thou hadst struck the face of Vṛitra with thy angular and fatal (bolt).[1]

SUKTA III. (LIII.)

THE *Rishi* and the Deity are the same; the metre of the 10th and 11th stanzas is *Prishtubh*; of the rest, *Jagatí*.

WE offer laudatory words to the mighty (Indra); we offer fitting praise to Indra in the house of the sacrificer engaged in the service. He (the Deity) has quickly acquired riches, as (a thief) hastily carries (off the property) of the sleeping. Praise, ill-expressed, is not prized among the givers of wealth.

2. Thou, Indra, art the giver of horses, of kine, of barley, the lord and protector of wealth, the instrument of habitation, the foremost in liberality, the most

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1 The Text has only] *bhrishtimatá badhéna*,—with the killer (or weapon) that has angles. According to the *Aitaréya Bráhmana*, the *Vajra*, or thunderbolt of Indra, has eight angles, or perhaps blades; *ashtas'rir vai vajra*.—*Wilson*.

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ancient Deity; thou disappointest not desires (addressed to thee); thou art a friend to our friends; such an Indra we praise.

3. Wise and resplendent Indra, the achiever of mighty deeds; the riches, that are spread around, are known to be thine; having collected them, victor (over thy enemies) bring them to us, disappoint not the expectation of the worshipper who trusts in thee.

4. Propitiated by these (resplendent) offerings, by these libations, drive away poverty with gifts of wealth consisting of cattle and horses, and be delighted; may we, subduing our enemy, and relieved from foes by (pleased) by our libations, enjoy together abundant Indra, food.

5. Indra, may we become possessed of riches, and of food; and with energies agreeable to many, and shining around, may we prosper through thy divine power, the source of prowess, of cattle, and of horses.

6. O protector of the pious, they, who were thy allies (the Maruts), gladdened thee, while thou wast engaged in slaying Vṛitra; those oblations and libations gladdened thee, when thou, unimpeded by foes, didst destroy the ten thousand obstacles[1] opposed to him who praised thee and offered thee oblations.

7. Humiliator (of adversaries), thou goest from battle to battle, and destroyest, by thy might, city after city: with thy foe-prostrating associate (the thunderbolt,)[2]

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1 *Das'a sahasráni vritráni*; the last is interpreted by A'varaṇáni, covers, concealments, obstructions —*Wilson.*

2 The Text has *Namyá sakhyá*: Sáyana has interpreted it, as rendered into English by Prof. Wilson, as, "foe-prostrating associate." *Védártha-Yatna* and Ramánáth Saraswati have explained it as, "with the help of thy friend the *Rishi* Nami."

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thou, Indra, didst slay afar off the deceiver named Namuchi.[1]

8. Thou hast slain Krañja and Parṇaya with thy bright gleaming spear,[2] in the cause of Atithigwa: unaided, thou didst demolish the hundred cities of Vaṅgṛida, when besieged by *Ṛ*ijis'wan.[3]

9. Thou, renowned Indra, overthrowest, by thy not-to-be-overtaken chariot-wheel, the twenty kings of men, who had come against Sus'ravas, unaided, and their sixty thousand and ninety and nine followers.[4]

10. Thou, Indra, hast preserved Sus'ravas by thy protection, Túrvayáṇa by thy help: thou hast made Kutsa, Atithigwa, and A'yu[5] subject to the mighty, though youthful Sus'ravas.

11. Protected by the celestials, we remain, Indra, at the close of the sacrifice, thy most fortunate friends: we laud thee, for we enjoy through thee excellent offspring, and a long and prosperous life.

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1 Namuchí is described both here and in the *Puránás* as an *Asura*.

2 The Text has *varttani*: Sáyaṇa has explained it as, "*s'atru-prérana kus'alayá saktyá*, *i.e.*, a *sakti* capable of sending away the enemies." Langlois has translated "*varttani*" as "*Vigueur Puissante*;" and Wilson, as, "gleaming spear."

3 The first two are the names of *Asuras*; *Atithigwa* we have had before; *Vangrida* is called an *Asura*; and Rijis'wan, a *Rájá*; we have no further particulars, nor do they appear in the *Puránas*.—*Wilson*.

4 The legend is not *Pouránik*.

5 In the *Puránas*, A'yus is mentioned as the son of Purúravás: but here is A'yu, without the final sibilant.

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SUKTA IV. (LIV.)

THE *Rishi* and the Deity are the same; the metre of the 6th, 8th, 9th, and 11th stanzas is *Trishtubh*: of the other seven, *Jagati*.

DO not throw us, Maghaván, into this iniquity, into these sinful conflicts, for the limit of thy strength cannot be measured. Thou art shouting in the heavens and making the waters of the rivers roar: why shall not the earth be filled with terror?

2. Adore the wise and powerful Indra; adoring the listening Indra, laud him, who adorns both heaven and earth by his irresistible might, who is the sender of showers, and by his bounty gratifies our desires.

3. Offer pleasant laudations to the great and illustrious Indra, who is the victor of enemies and is firm-minded by his own strength. He, of great renown, who is obeyed by his horses, the showerer of bounties and impetuous, drives away the *Asurás*[1] and enemies.

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1 The word *Asura* occurs in the Text. Sáyana has given three different meanings of the word, *viz.*, (1) *s'atrunám nirasitá*, the destroyer of *Asura*-enemies; (2) *asuḥ práno valam rátí dadati*, the mighty or powerful; (3) *asavaḥ pránaḥ téna cháṗaḥ lakshyantè*, the giver of rain. Wilson has translated it as, "the giver of rain." In the first stage of their religious life, the Aryans used to adore their Divinities by two names, the *Dévas* and the *Asuras*. Afterwards when they were divided into two branches, the Iranis used to name their Deities as *Ahurás*; and the word *Dévas* was, with them, an appellative of sinful persons. On the other hand, the Aryahs used to call their Deities *Devas*; and the sinful *Dánavas* as *Asuras*. Still in many places of the *Rig-Véda* we find the Deities addressed as *Asuras*. In the middle and last parts of the *Rig-Veda*, the word *Asura* is sometimes applied to the Divinities and sometimes to the *Dánavas*. It is very difficult to ascertain the real cause of such a difference. It may be that both the branches of the Aryans, after their separation, used to apply the word *Asura* to their Divinities. Perhaps the greater portion of the *Rig-Veda* was written at this time. And afterwards as differences of opinion increased, the Iranis began to use the word *Deva* as a term signifying sinful creatures; and the Aryans, the word *Asura*, as a synonym for the *Dánavas*.

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4. Thou hast shaken the summit of the spacious heavens; thou hast thyself filled S'amvara by thy foe-destroying might; thou hast hurled with exulting and determined mind the sharp and bright-eyed thunderbolt against the assembled *Asurás*.

5. Thou, loud-shouting, hast poured the rain upon the wind and on the head of the maturing and absorbing (Sun). Who is above thee in the work that thou, endowed with a mind, unaltered and bent upon destroying enemies, hast done to-day?

6. Thou hast protected Naryya, Turvasa, Yadu, and Turvíti, of the race of Varrya; thou hast protected their chariots and horses[1] in a battle undertaken for necessary wealth; thou hast destroyed the ninety-nine cities (of S'amvara).[2]

7. That eminent person, the cherisher of the pious, advances his own prosperity, who, while offering oblations to Indra, sings his praise; or who, along with the offerings he presents, recites hymns (in honour of him); for him the bounteous Indra causes the clouds to rain from heaven.

8. Peerless is his power; peerless is his wisdom; may these drinkers of the *Soma*-Juice become equal to him by the pious act, for they, Indra, who present oblations, to thee augment thy vast strength and thy manly vigour.

9. These copious *Soma*-Juices, expressed with stones and contained in ladles, are prepared for thee; they are the beverage of Indra: quaff them; satiate thine

1 *Ratham; etasam;* the latter is a synonym of *As'wa*, in the *Nirganta*, but the words may also mean two *Rishis*.

2 The Commentary supplies this appellation.

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appetite with them; and then fix thy mind on the wealth that is to be given (to us).

10. The darkness obstructed the current of the waters; the cloud was within the belly of Vṛitra; but Indra precipitated all the waters which the obstructor had concealed, in succession, down to the hollows (of the earth).

11. Bestow upon us, Indra, increasing reputation; (bestow upon us) great, augmenting and foe-subduing strength; protect us by making us rich; cherish the wise; and confer upon us wealth with excellent progeny and food.

SUKTA V. (LV.)

THE *Rishi* and the Deity as before; the metre, *Jagatí*.

THE power of Indra was vaster than heaven: earth could not equal Indra in bulk; formidable and most mighty, he has been ever the afflicter (of the enemies of) those men (who worship him); he whets his thunderbolt for sharpness, as a bull (his horns).

2. The firmament-abiding Indra grasps the wide-spread waters with his comprehensive faculties,[1] as the ocean (receives the rivers): he rushes (impetuous) as a bull, to drink of the *Soma*-Juice; he, the warrior, ever covets praise for his prowess.

3. Thou, Indra, hast not (set open) the cloud for (thine own) enjoyment; thou rulest over the great lords of riches: that Divinity has been, by his own strength,

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1 *Gribhnáti varímabhis*,—he grasps with his powers of comprehending or collecting, *samvaranaih*; or it may be, by his vastness, *urutwaih-vá*.—*Wilson*.

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greatly known to us; that fierce (Indra) has been, on account of his exploits, placed by all the Celestials before them.

4. He is hymned by adoring (sages) in the forest; he stands beautifully by announcing his own strength amongst men; when protected by Indra, a wealthy sacrificer, the offerer of oblation, recites laudatory verses, Indra, the showerer of desires, engages him who is desirous of performing a sacrifice in that rite.

5. Indra, the warrior, engages in many great conflicts for (the behoof of) man, with his all-purifying prowess; when he hurls his fatal thunderbolt, every one immediately has faith in the resplendent Indra (as being highly powerful).

6. Desiring for fame, destroying the well-built houses of the *Asurás* with his power, expanding like the earth and setting the (heavenly) luminaries free from concealment, he, the performer of good deeds, enables the waters to flow for the behoof of his worshippers.

7. Drinker of the *Soma*-Juice, may thy mind be disposed to grant our desires; hearer of praises, let thy horses be present (at our sacrifice); thy charioteers are experts in restraining (thy steeds); therefore, (thy enemies) cherishing malevolent feelings against thee and carrying arms cannot injure thee.

8. Thou holdest in thy hands unexhausted wealth; thou, renowned (Indra), hast irresistible strength in thy body; thy limbs are invested with (glorious) exploits, as wells[1] (are surrounded by those who come for water); in thy members, Indra are many exploits.

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[1] Like wells, is the whole of the simile, in the usual elliptical style of the Text the amplification is from the Commentary.—*Wilson.*

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SUKTA VI. (LVI.)

THE Deity, the *Rishi* and the metre are the same as in the preceding.

VORACIOUS (Indra) has risen up, as a horse (approaches) a mare, to partake of the copious libations (contained) in the (sacrificial) ladles; having stayed his well-horsed, golden and splendid chariot, he plies himself, capable of heroic (actions, with the beverage).

2. His adorers, bearing oblations, are thronging round (him), as (merchants) covetous of gain crowd the ocean (in vessels) on a voyage: ascend quickly, with a hymn to the powerful Indra, the protector of the solemn sacrifice, as women (climb) a mountain.[1]

3. He is quick in action and mighty; his faultless and destructive prowess shines in manly (conflict) like the peak of a mountain (afar), with which, clothed in iron[2] (armour), he, the suppressor of the malignant, when exhilarated (by the *Soma*-Juice), cast the wily S'ushṇa into prison and into bonds.

4. Divine strength waits, like the sun upon the dawn, upon that Indra, who is made more powerful for protection by thee, (his worshipper), who with resolute vigour resists the gloom, and inflicts severe castigation upon his enemies, making them cry aloud (with pain).

5. When thou, destroying Indra, didst distribute the (Vṛitra) hidden life-sustaining, undecaying waters through the different quarters of the heaven, then, animated (by the *Soma*-Juice), thou didst engage in

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1 The Scholiast here also ekes out the scantiness of the Text,—as women climb a hill to gather flowers.—*Wilson.*

2 *A'yasah*, consisting of iron; that is, according to the Scholiast, whose body is defended by armour of iron, showing the use of coats of mail at this period, and intimating also, a representation of the person of Indra as an image or idol.—*Wilson.*

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battle, and with exulting (prowess) slewest Vṛitra, and didst send down an ocean of waters.

6. Thou, mighty Indra, sendest down from heaven, by thy power, upon the realms of earth, the (world)-sustaining rain: exhilarated (by the *Soma*-Juice), thou hast expelled the waters (from the clouds), and hast crushed Vṛitra by a solid rock.[1]

SUKTA VII. (LVII.)

THE Deity, the *Rishi* and the metre are the same.

I OFFER, the most desirable laudation to the most bountiful, the great, the opulent, the highly powerful and stately Indra, whose irresistible impetuosity is like (the rush) of waters down a precipice, and by whom widely-diffused wealth is laid open (to his worshippers) to sustain (their) strength.

2. Indra, this entire universe was engaged in thy sacrifice; the oblations of the sacrificer (flowed) like water (falling) to a depth; the beautiful, golden, fatal thunderbolt of Indra did not sleep upon the mountain.[2]

3. Beautiful Ushas, now present the oblation in this rite to the formidable, praise-deserving Indra, whose all-sustaining, celebrated and characteristic radiance has impelled him hither and thither, (in quest) of (sacrificial) food, as (a charioteer drives) his horses (in various directions).

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1 *Sámayá páshyá;* the latter may be either, with a stone or a spear; but the adjective *samá*, whole, entire, seems to require the former.—*Wilson.*

2 Or against the side of *Vritra*; that is, it did not stop until it had performed its office.—*Wilson.*

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4. Much-lauded and most opulent Indra, we are they, who, relying (on thy favour), approach thee; accepter of praise, no other than thou recieves our commendations; do thou be pleased (with our address), as the earth (cherishes her creatures).

5. Great is thy prowess, Indra: we are thine: satisfy, Maghavan, the desires of this thy worshipper; the vast heaven has acknowledged thy might; this earth has been bowed down through thy vigour.

6. Thou, the wielder of the thunderbolt, hast shattered with thy bolt, the broad and massive cloud into fragments, and hast sent down the waters that were confined in it, to flow (at will): verily thou alone possessest all power.

ANUVA'KA XI.

SUKTA I. (LVIII.)

THE Deity is Agni; the *Rishi*, Nodhas, the son of Gotama; the metre of the first five verses is *Jagatí*; of the last four, *Trishtubh*.

THE immortal Agni, generated by great strength,[1] quickly issues forth,[2] when he became the invoker of the Celestials and the messenger (of the sacrificer): he, going by suitable paths, created the firmament;[3] he worships (the Deities) in the sacrifice with oblations.

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1 The Scholiast says that fire is generated by rubbing two sticks with great force.

2 The Text has *ni tundate*. Sáyana explains it as either *nitarám vyathayati*—"gives pain," or *nirgachhâti*—"issues forth."

3 The firmament existed but in darkness, until fire, identified with light, rendered it visible, so that Agni may be said to have made or created it,—*vima ne*, or *nirmamé*.—*Wilson*.

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2. Undecaying Agni, combining his food[1] (with his flame) and devouring it quickly, ascends the dry wood; (the blaze) situate on the back (of Agni), spreading hither and thither for consuming, shines like a horse and roars like a roaring (cloud) in the height of heaven.

3. The immortal and effulgent Agni, the bearer of oblations, placed in front of all by the *Rudras* and *Vasus*, the invoker (of the Celestials), who is present at a sacrifice, and conquers the wealth (of the enemies), lauded by his worshippers, and admired like a chariot amongst mankind, accepts[2] the oblations that are successively presented.

4. Urged on by the wind, and roaring loudly, Agni easily sits upon the trees with his burning tongue and diffusive energy; when, undecaying and fiercely-blazing Agni, thou rushest rapidly like a bull amongst the forest trees, thy path is blackened.

5. The flame-weaponed and breeze-excited Agni, assailing the unexhaled moisture (of the trees), with all his strength, in a volume of fire, rushes triumphant (against all things) in the forest, like a bull, and all, whether stationary or moveable, are afraid of him as he flies along.

6. The Bhṛigus amongst men, for the sake of being born as Celestials, cherished thee like a costly treasure, Agni, who sacrificest for men, who art the invoker (of the Celestials), the (welcome) guest at sacrifices, and who art to be esteemed like a loving friend.

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1 The Text has '*adma*,' food, or what may be eaten; but the Scholiast explains it, *trina gulmádikam*, straw and twigs; in contrast to *atasa*, which presently occurs, and which he explains by *káshtha*, wood or timber.—*Wilson*.

2 It may also mean "makes repeatedly over to the houses of worshippers desirable wealth." Sáyana has given both the explanations.

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7. I worship with oblations that Agni whom the seven invoking priests invite as the invoker of the Celestials; who is most worthy of adoration at sacrifices, and who is the giver of all riches: I solicit of him riches.

8. Son of strength, favourably-shining Agni, grant to thy adorers, on this occasion, uninterrupted happiness: offspring of food, preserve him who praises thee from sin with guards of iron.

9. Agni of various rays, be a house to him who lauds thee. Wealthy Agni,[1] be a source of happiness to the wealthy (sacrificers); protect, Agni, thy worshippers from sin; may Agni, who is rich with righteous deeds, come (to us) speedily in the morning.

SUKTA II. (LIX.)

THE *Rishi* is Nodhas; the Deiti, Agni, in the form of *Vais'wánara*;[2] the metre is *Tristubh*.

WHATEVER other fires there may be, they are but ramifications, Agni, of thee; all the immortals rejoice in thee: thou, Vais'wánara, art the navel of men and upholdest them like a deep-planted column.[3]

2. Agni, the head of heaven, the navel of earth, became the ruler over earth and heaven: all the

1 This a very unusual appellative of Agni, and is a common synonym of Indra, although, in its proper sense of a possessor of riches, it may be applied to either.—*Wilson.*

2 *Vais'wánara*; from *vis'wa*, all, and *nara*, a man; a fire common to all mankind; or, as here indicated, the fire or natural heat of the stomach, which is a principal element of digestion.—*Wilson.*

3 That is, as a pillar or post fixed firmly in the ground supports the main beam or roof of a house.—*Wilson.*

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Celestials created thee, Vais'wánara, in the shape of light, for the *A'ryya*.[1]

3. Treasures were deposited in the Agni, Vais'wánara, like the permanent rays (of light) in the Sun: thou art the sovereign of all the treasures that exist in the mountains, in the herbs, in the waters, or amongst men.

4. Heaven and earth expanded as it were for their son.[2] The experienced sacrificer recites, like a bard,[3] many ancient and copious praises addressed to the graceful-moving, truly-vigorous and all-guiding Vais'wánara.

5. Vais'wánara, who knowest all that are born, thy magnitude has exceeded that of the spacious heaven: thou art the monarch of Manu-descended men; thou hast regained for the Celestials in battle, the wealth (carried off by the *Asuras*).[4]

6. I extol the greatness of that showerer of rain whom men celebrate as the slayer of Vṛitra: the Agni, Vais'wánara, killed the stealer (of the waters) and

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1 This is the first verse of a *Tricha* to be recited at a ceremony observed on the day of the equinox. Agni is said to be the head of heaven, as the principal element, and the navel of earth, as its main source of support. The term *A'ryya* may apply either to Manu as the institutor of the first sacrifice, or to the *Yajamána*, the institutor of the present rite.—*Wilson*.

2 The Scholiast supports this affiliation by citing another Text; but that does not apply particularly to any form of Agni, but to himself: *Ubhá pitará mahayan ajáyata agnir dyává prithiví*,—Both parents, heaven and earth, expanding, Agni was born.—*Wilson*.

3 The Text has *manushya*: Sáyaṇa explains it as, a panegyrist, or bard.

4 It is supplemented so by the Commentator.

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sent them down (upon earth), and clove the (obstructing) cloud.[1]

7. Vais'wánara by his magnitude is all men,[2] and is worthy of being adored in sacrifices of nutritious viands.[3] Agni, endued with rays and truthful speech, praises, with many commendations, Purunítha, the son of S'atavani.[4]

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1 We have Vais'wánara here evidently identified with Indra, an identification not inconsistent with *Vaidik* theogony, which resolves all the Divinities into three,—Fire, Air, and the Sun, and those three again into one, or the Sun (*Nirukta*, 7, 4); but the Scholiast says we are to understand Vais'wánara, in this verse, as the Agni of the firmament, the *Vaidyuta*, the lightning or electric fire. The firmament, or middle region, is properly that of Váyu, the Wind, or of Indra; the inferior region, or earth, is the proper sphere of Agni, and that of the upper region, or heaven, of the Sun. The Scholiast cites a passage from the *Nirukta*, 7, 21, in which it is discussed who Vais'wánara is, and two opinions are compared, one which places him in the middle region, and identifies with Indra or Váyu, or both, in which character he sends rain, an office that the terrestrial Agni cannot discharge; and another which identifies him with Súryya, or the Sun in the upper sphere. Both are, however, considered by the Scholiast to be untenable, chiefly from the etymologies of the name, which make Vais'wánara an Agni, the fire, as above stated, of the middle region, or lightning; from which, when fallen to earth, the terrestrial fire is born, and from which also the rain is indirectly generated, the burnt-offering ascending to the Sun; and it is in consequence, from the Sun that rain descends; Vais'wánara is therefore an Agni. According to *Pauránik* astronomy, Vais'wánara is the central path of the Sun; in mythology, he occurs as one of the *Dánavás*. The cloud is termed in the Text *S'ambara*, who is elsewhere called an *Asura*.—*Wilson*.

2 The Text has *Vis'wakrishti*, literally rendered, all men: it means Agni has acquired sovereignty over all men.

3 *Bharadwájeshu*; in sacrifices which present food in the shape of nutritious (*pushtikara*) oblations of clarified butter (*havis*); or it may mean, who is to be worshipped by the Rishis termed *Bharadwájas*, or of the *Gotra*, or race of *Bharadwája*.—*Wilson*.

4 These are *Vaidik* names; *S'atavani* is so called as the offerer of a hundred, *i.e.*, numerous, sacrifices; his son has the patronymic *S'átavaneya*.—*Wilson*.

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SUKTA III. (LX.)

THE Rishi is the same; the Deity is Agni; the metre *Trishtubh.*

MA'TARIS'WAN brought as a friend to Bhṛigu,[1] the celebrated Vanhi, the illuminator of sacrifices, the careful protector (of his votaries), the swift-coursing messenger (of the Celestials), the offspring of two parents,[2] highly spoken of like wealth.

2. Both (Celestials and men)[3] are the worshippers of this ruler; those who are to be desired (the Celestials) and the mortals bearing oblations (are also the worshippers); for this adorable invoker (of the Celestials), the protector of people and distributor of desired-for objects, was placed by the officiating priests (upon the altar), before the Sun was in the sky.[4]

3. May our newest celebration[5] come before that Agni, who is sweet-tongued, and is to be engendered

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1 The Wind brought Agni to the sage Bhrigu, as a friend (*ráti*); some translate it, a son, as in the Text, *rátim bhrigúnám*,—the son of the Bhrigus. The more modern Sanskrit confirms the first sense, as, although it has lost the original simple term, it preserves it in the compound *aráti*, an enemy, one not (*a*) a friend (*ráti*), an unfriend.—*Wilson.*

2 The Commentator explains it as either the offspring of heaven and earth, or produced by two pieces of wood.

3 The Text has only *ubhayásah*, the both, which the Scholiast explains either Gods and men, or the ministering priests and their employer the *Yajamána.* The same authority would repeat the phrase, Gods and men, as the sense of the Text, *Us'ijo ye cha martáh*, explaining the first by *kámayamána deváh*,—those who are to be wished for, the Gods; he also proposes as an alternative for *us'ijah*, *medhávinah*, wise, or the priests, and for mortals, the *yajamánas.*—*Wilson.*

4 The priests conduct the *Yajamána* to the place where the fire has been prepared before the break of day by the *Adhwaryu.*—*Wilson.*

5 *Navyasí sukírttih*; as if the hymn were of very recent composition.—*Wilson.*

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in the heart;[1] whom the descendants of Manu, sacrificing and presenting oblations to him, beget in the time of battle.[2]

4. Agni, the desirable, the purifying, the giver of dwellings, the excellent, the invoker (of the Deities), has been placed (upon the altar) among men: may he be determined upon subduing (our foes), the protector of (our) dwellings, and the lord of treasures in the sacrificial chamber.

5. We, born of the race of Gotama, laud thee, Agni, the protector of riches, with desirable (hymns): rubbing thee, the bearer of oblations, (as a rider rubs down) a horse:[3] may he, who has acquired riches by sacred rites,[4] come hither quickly in the morning.

SUKTA IV. (LXI.)

THE Deity is Indra; the *Rishi* and the metre are the same as in the previous hymn.

I OFFER acceptable adoration and oblations, offered by the preceding sacrificers, to that powerful, quick-coursing, mighty, praiseworthy and unobstructed Indra, as food (to a hungry man).

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1 Agni, it is said, is engendered of air; but that air is the vital air, or breath, and Agni therefore is said to be produced in the heart, or in the interior of the human body.—*Wilson.*

2 In order to make burnt-offering to secure success.—*Wilson.*

3 The Text has only rubbing, or rather sweeping, thee as a horse; that is, according to the Scholiast, brushing the place of the fire for the burnt-offering, the altar perhaps, in like manner as persons about to mount a horse rub with their hands the part where they are to sit; one inference from which is, that the early Hindus had no saddles.—*Wilson.*

4 The Text has *dhiyávasu*: Sáyana explains it as, "*karmaná budhyá vá práptadhana*," *i.e.*, obtained riches by sacred rites or purified intellect.

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2. I offer (oblations, acceptable as) food (to the hungry), to that Indra: I raise (to him) exclamations that may be of efficacy in discomfiting (my enemies): others (also) adore Indra, the ancient lord, in heart, in mind, and in understanding.

3. I offer with my mouth a loud exclamation, with powerful and pure words of praise, to exalt him who is the type (of all), the giver (of goo things), the great, the wise.

4. I send hymns to him (Indra), as the constructor of a car drives it to its owner, (so that he) may thence (obtain) food;[1] I send praises, to him who is entitled to commendation; and most excellent oblations, to the wise Indra.

5. For the sake of food, I combine praise with the instrument of invocation,[2] as (a man harnesses) a horse (to a car); I begin to celebrate the heroic, munificent and food-conferring Indra, the destroyer of the cities (of the *Asuras*).

6. For that Indra, verily Twashṭri sharpened the well-acting, sure-aimed thunderbolt for the battle, with which fatal (weapon), the mighty and lordly (Indra), desirous of killing his enemies, pierced the vital parts of Vṛitra.

7. Quickly quaffing the libations, and devouring the grateful viands (presented) at the three (daily) sacrifices which are dedicated to the creator (of the

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1 *Ratham na tashṭéva tatsiṅdya; Sina*, according to the *Nirukta*, is a synonym of food (*Nirukta*, 5, 5); *tat* implies the owner of the car, for his food.—*Wilson.*

2 *Arkam juhvá*; the latter is defined, the instrument of invocation, the organ of speech; the former means, as usual, hymn or praise in metre.—*Wilson.*

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world),[1] he, the pervader of the universe,[2] stole the ripe (treasures of the *Asuras*): the vanquisher (of his foes), the hurler of the thunderbolt, encountering, pierced the cloud.[3]

8. To that Indra the women, the wives of the Celestials,[4] addressed their hymns, on the destruction of Ahi; he encompasses the extensive heaven and earth; they two do not surpass thy vastness.

9. His magnitude verily exceeds that of the heaven, and earth, and sky; Indra, self-irradiating in his

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1 He may be so termed, as everything in the world proceeds from rain.—*Wilson.*

2 The term of the Text is *Vishnu*, applied to Indra as the pervader of all the world,—*sarvasya jagato vyapakah.—Wilson.*

3 *Varâha*, one of the synonyms of *Mégha*, 'cloud,' in the *Nighantu*; or it may mean sacrifice, from *vara*, a boon, and *aha*, a day. In reference to this purport, a different explanation of the Text is given, which is somewhat obscure: *Vishnu*, it is said, means the personified sacrifice (*yajña*), in which character he stole or attracted the accumulated wealth of the *Asuras*; after which he remained concealed behind seven difficult passes, or the days of initiatory preparation for the rite. Indra having crossed the seven defiles, or gone through the seven days of initiation, pierced or penetrated to, or accomplished, the sacrifice. This explanation is supported by a citation from the *Taittiríya*, which is still more obscure: This *Varaha*, the stealer of what is beautiful, (?) cherishes beyond the seven hills the wealth of the *Asuras*; he (Indra), having taken up the tufts of the sacred grass, and pierced the seven hills, slew him.—*Varâhoyam vámamoshah saptánám girínám parastád vittam védyam asurânam vibhartti; sa darbhapinjúlam uddhritya, sapta girín bhittwa, tam ahanniti.—Wilson.*

4 The wives of the Gods are the personified *Gáyatrí*, and other metres of the *Védas*; according to the Scholiast, the term *gnah*, preceding *dêvapatnih*, usually means females, or women, whose nature, the Scholiast says, is locomotive,—*gamanaswabhavah.—Wilson.*

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dwelling, equal to every exploit, engaged with no unworthy foe, and skilled in conflict, calls to battle.[1]

10. Indra, by his power, cut to pieces with his thunderbolt Vṛitra, the absorber (of moisture), and set free the waters obstructed by Vṛitra and capable of protecting the universe, like cows (recovered from thieves); and, consentient (to the wishes) of the giver of the oblation, (grants him) food.

11. Through his power the rivers sport, since he has, by his thunderbolt, determined their limits; establishing his supremacy (by killing Vṛitra) and granting a (recompense) to the giver (of the oblation), he, the swift-coursing, provided a resting-place for Turvíti.[2]

12. Indra, the quick-coursing and strength-endowed lord (of all), hurl thy thunderbolt at this Vṛitra and cut off his joints, as (butchers cut up) a cow,[3] that the rains may issue from him, and the waters flow (over the earth).

13. Describe, with new hymns, the former exploits of that quick-coursing Indra, when holding his weapons in battle, he encounters and destroys his foes.

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1 The Scholiast says, he calls *the clouds* to battle, for by the mutual collision of the clouds rain is engendered.—*Wilson.*

2 The name of a *Rishi*, who, the Scholiast adds, had been immersed in water: Indra brought him to dry land.—*Wilson.*

3 The Text has, "cut in pieces the limbs of Vritra, as of a cow" (*gor na*); the Commentator supplies the rest, "as worldly men, the carvers of flesh, divide here and there the limbs of animals." The expression is remarkable, although it may not be quite clear what is meant by the term used by Sáyana, *vikartarah*, cutters up, or carvers: perhaps the word should be *vikretarah*, venders of meat, butchers: at any rate it proves that no horror was attached to the notion of a joint of beef in ancient days among the Hindus.—*Wilson.*

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14. Through fear of him, the mountains remain still; and through fear of his appearance, heaven and earth tremble: lauding repeatedly with hymns the preserving power of that beloved Indra, Nodhas speedily acquired vigour.

15. He alone (is capable of subduing his enemies), and is the powerful lord of manifold riches; give unto him the hymns which he has desired for. Indra defended the pious sacrificer Etasa, when fighting with Súryya, the son of Swas'wa.[1]

16. Indra, harnesser of steeds, the descendants of Gotama have offered to thee encomiastic hymns to secure thy presence: confer upon them manifold riches;[2] may he, who has acquired wealth by pious deeds, come here speedily in the morning.

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1 The legend relates that a king named Swas'wa, or the lord of good (*su*) horses (*as'wa*), being desirous of a son, worshipped Súryya, who himself was born as the son of the king; at a subsequent period, in some dispute between him and the *Rishi* Etasa, Indra took part with the latter.—*Wilson.*

2 The Text has *dhiyam*: it may mean either "intellect," or "riches."

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FIFTH ADHYA'YA.

ANUVA'KA XI.—*(Continued.)*

SUKTA V. (LXII.)

THE *Rishi* is Nodhas; the Deity, Indra; the metre, *Trishtubh.*

WE meditate, like Aṅgiras, an excellent hymn (to be addressed) to that powerful and praise-deserving Indra, who is to be worshipped by his sacrificers (with hymns) capable of bringing him to the ceremony: let us repeat a prayer to the celebrated leader of all.

2. Do you, priests, offer to the vast and most powerful Indra, a great hymn, fit to be chanted aloud;[1] for through him our forefathers, the Aṅgirasas, adoring him, and knowing the footmarks, recovered (the stolen) cattle.

3. When the search was set on foot by Indra and the Aṅgirasas, Saramá secured food for her young;[2] then Vṛihaspati[3] killed the devourer and rescued the kine, and the Celestials, with the cattle, proclaimed their joy aloud.

4. Powerful Indra, who art to be gratified with a laudatory and well-accented hymn by the seven

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1 The expression is *áṅgushyam Sáma,* a *Sáma* fit to be recited aloud,—*áṅghoshya-yogyam ;* such as the *Rathantaras*, and other prayers, which are usually considered portions of the *Sáma Véda ;* but the Commentator understands *Sáma* in this place to mean, singing or chanting of the *Richas* :—*Rikshu yad gánam tasya sámetyákhyá.—Wilson.*

2 When Indra desired the bitch Saramá to go in search of the stolen cattle, she consented to do so only on condition that the milk of the cows should be given to her young ones, which Indra promised.—*Wilson.*

3 Vṛihaspati is here used as a synonym of Indra, the protector or master (*pati*) of the great ones (*bṛihatám*), the gods.—*Wilson.*

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priests, whether engaged for nine months, or for ten; and,[1] desirous of (safe) protection, thou hast terrified by thy voice the divisible fructifying cloud.[2]

5. Destroyer of foes, praised by the Aṅgirasas, thou hast scattered the darkness with the dawn, and with the rays of the sun: thou hast made straight the elevations of the earth; thou hast strengthened the foundations of the ethereal region.

6. The deeds of that graceful Indra are most admirable: his exploits are most glorious, in that he has replenished the four rivers[3] of sweet water, spread over the surface of the earth.

7. He who is not to be attained by violence,[4] but

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1 Sáyana identifies the priests (*vipras*) with the Aṅgirasas, who, he says, are of two orders; those who conduct sacrifices for nine months, and those who conduct them for ten. He cites the *Nirukta* for the confirmation of this (xi, 19); but the meaning of Ya'ska's interpretation of the word *Navagwá* is doubtful, as *Navagati* may mean, 'that one whose course or condition is new,' better than 'for nine.' Another explanation which he suggests,—*Navanítagati*,—is still less intelligible, for *Navanita* usually means fresh butter. The seven priests are said to be Medhátithi and other Rishis of the race of Aṅgiras.—*Wilson.*

2 *Adrim phaligam valam;* the last is here explained, cloud; the first, that which is to be divided by the thunderbolt; and the second, that which yields fruit, or causes grain to grow by its rain; or the three words may be considered as substantives, *Adri* implying, as usual, a mountain; *phaliga*, a cloud, and *vala*, an *Asura;* all of whom were terrified by Indra's voice or thunder.—*Wilson.*

3 No specification of these four is given beyond their being the *Ganges* and others.—*Wilson.*

4 The term *Ayásya* has perplexed the Scholiast: it may be derived from *Yása*, effort, that which is not attainable by effort; that is, according to one interpretation, not to be overcome in battle; whence Rosen has rendered it by *invictus*. It is contrasted apparently with what follows, and which requires the insertion of *Susádhya*,—easily to be reached, or influenced by praises, and the like. Other etymologies are suggested, but they are still less satisfactory.—*Wilson.*

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(is easily propitiated) by those who praise him with sacred hymns, parted twofold the eternal and united (spheres of heaven and earth); the graceful Indra cherished the heaven and earth, like the sun in the august and most excellent sky.

8. (Night and dawn,) of various complexion, repeatedly born, but ever youthful, have traversed in their revolutions alternately, from a remote period, earth and heaven; night with her dark, dawn with her luminous, limbs.

9. The son of strength, assiduous in good works, diligent in pious acts, retains his ancient friendship (for his votary). Thou, (Indra,) providest within the yet immature cows, whether black or red, the mature and glossy milk.

10. From a remote time the contiguous, unshifting, and unwearied fingers practise with (all) their energies many thousand acts of devotion (towards Indra);[1] and like the wives (of the gods), the protecting sisters[2] worship him who is without shame.

11. Beautiful Indra, who art to be praised with holy hymns, the pious who are desirous of holy rites, those who are anxious for riches, and those who are wise, repair to thee with veneration: powerful Indra,

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1 This seems to intimate that the fingers were employed in the performance of what is at present termed *mudrá*, certain intertwinings and gesticulations accompanying prayer; the Commentary understands it as merely their employment in acts of worship or homage. That the practice is not altogether modern appears from the paintings of the *Ajánta* caves, several of the persons of which are evidently performing the finger gesticulations.—*Wilson.*

2 *Patníh swasárah* may mean only the protecting or propitiatory and moving epithets of *avaníh*, fingers; *Ganayo na* is the expression for 'like wives;' *i.e.*, says Sáyana, *devánám*,—of the gods.—*Wilson.*

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their minds adhere to thee, as affectionate wives to a loving husband.

12. Beautiful Indra, the riches that have long since been held in thy hands have suffered neither loss nor diminution. Thou, Indra, art illustrious, addicted to good works, and resolute: enrich us, thou who art diligent in action, by thy acts.

13. Mighty Indra, Nodhas, the son of Gotama, has composed for us this new hymn, (addressed) to thee, who hast been for ever, who harnessest thy coursers (to thy car), and art the sure guide (of all). May he who has acquired wealth by pious acts, come hither quickly in the morning.

SUKTA VI. (LXIII.)

Rishi, the Deity, and metre as before.

INDRA, thou art the mighty one, who, becoming manifest in (the hour of) alarm, didst sustain by thy energies heaven and earth;[1] then, through fear of thee, all creatures, and the mountains, and all other vast and solid things, trembled, like the (tremulous) rays of the sun.

2. When, Indra, thou harnessest thy variously-moving horses, thy praiser places thy thunderbolt in

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1 The term explained by the Scholiast, *balaih*, by forces, or strength, is in the Text, *s'ushnaih*, 'the driers up,' that is, it is said, of enemies. Of the circumstance alluded to, we have no other explanation than that Indra became manifest, and sustained earth and heaven when they were filled with fear of an *Asura*. Perhaps *Vritra* is intended; but the passage is obscure.—*Wilson*.

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thy hands, wherewith,[1] accomplisher of undesired acts,[2] thou assailest thine enemies, and, glorified by many, destroyest their numerous cities.

3. Thou, Indra, the best of all beings, the assailer and humiliator (of thy foes), the chief of the *Ribhus*,[3] the friend of man, the subduer of enemies, didst aid the young and illustrious Kutsa,[3] and slewest S'ushṇa,[3] in the deadly and close-fought fight.

4. Thou verily didst animate him to (acquire) such (renown) as that which, sender of rain and wielder of the thunderbolt, thou (didst acquire) when thou slewest Vṛitra, and when, munificent Hero, who easily conquerest (thy foes), thou didst put to flight the *Dasyus*[4] in battle.

5. Do thou, Indra, who art unwilling to harm any resolute (mortal),[5] set open all the quarters (of the horizon) to the horses of us who praise thee, (when we are exposed) to the aversion (of our enemies); and,

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1 *Aviharyatakratu*; Rosen has *desideratas res faciens*, but the Scholiast has *aprepsita karman*; that is, he does actions undesired by his foes.—*Wilson*

2 So the Scholiast explains *Ribhukshá*,—*Ribhúnám adhipati*; or it may mean, he who abides in the *Ribhus*,—*téshu kritanivása*; but he understands *Ribhu* here to mean a wise man, a sage (*medhávin*).—*Wilson.*

3 These names have occurred before in the same relation.—*Wilson.*

4 The *Dasyus* are described as the enemies of Kutsa,—*Kutsasyopakshayatárah.* Agreeably to the apparent sense of *Dasyu*, barbarian, or one not Hindu, Kutsa would be a prince who bore an active part in the subjugation of the original tribes of India.—*Wilson.*

5 Even although hostile to him; that is, Indra is in himself indifferent to those who are opposed to him, and if he undertakes their destruction, it is not on his own behalf, but in defence of his friends and worshippers, as in the case of Kutsa, alluded to in the preceding stanza.—*Wilson.*

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wielder of the thunderbolt, demolish our foes, as with a club.

6. Men invoke thee, such as thou art, in the thick-thronged and wealth-bestowing conflict. May this thy succour, powerful Indra, ever be granted in war, worthy to be enjoyed (by warriors) in battle.

7. Indra, wielder of the thunderbolt, warring on behalf of Purukutsa,[1] thou didst overturn the seven cities; thou didst cut off for Sudás the wealth of Amhas, as if (it had been a tuft) of sacred grass, and didst give it to him, O king, ever satiating thee (with oblations).

8. Increase, divine Indra, for us throughout the earth, abundant food, (that it may be as plentiful) as water, by which, Hero, thou bestowest upon us (existence), as thou causest water to flow on every side.

9. Praises have been offered to thee, Indra, by the sons of Gotama: (they have been) uttered with reverence (to thee), borne (hither) by thy steeds: grant us various sorts of food. May he who has acquired wealth by pious acts, come hither quickly in the morning.

SUKTA VII. (LXIV.)

THE *Rishi* is the same; the Deities are the *Maruts* collectively; the metre is *Jagatí*, except in the last verse, in which it is *Trishtubh*.

OFFER, Nodhas, earnest praise to the company of the *Maruts*, the senders of rain and ripeners of fruits

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1 Purukutsa is called a *Rishi*; Sudás, a king; and Amhás, an *Asura*; but no further information is given in the Comment.—*Wilson*.

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deserving of adoration. Composed, and with folded-hands, I utter the praises conceived in my mind, which are efficacious in sacred rites, (and flow readily) as the waters.

2. They were born handsome and vigorus from the sky, the sons of Rudra,[1] the conquerors of their foes, pure from sin, and purifying (all), radiant as suns, powerful as evil spirits,[2] diffusers of rain-drops, and of fearful forms.

3. Youthful Rudras, and undecaying, destructive of those who do not worship (the gods), of unobstructed progress, and immovable as mountains, they are desirous of granting (the wishes of the worshipper), and by their strength agitate all substances, whether of heaven or of earth.

4. They decorate their persons with various ornaments; they have placed, for elegance, brilliant (garlands) on their breasts; lances are borne upon their shoulders, and with them and their own strength have they been born, leaders, from the sky.

5. Enriching their worshipper, agitating the clouds, devourers of foes, they create the winds and lightnings by their power: the circumambient, and agitating *Maruts* milk heavenly udders, and sprinkle the earth with the water.

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1 *Rudrasya maryah*; literally, the mortals or men of *Rudra*; but the Scholiast observes, the *Maruts* are immortal, and the term must therefore imply sons, agreeably to another Text, *á, te Pitar Marutám sumnam etu*,—may he obtain thy favour, father of the *Maruts*; or as in stanza 12, where the *Maruts* are called, collectively, *Rudrasya Súnuh*,—the son of *Rudra*.—*Wilson*.

2 *Satwáno na*; *Satwánah* is explained, *Parames'warasya-bhúta gana*,—the troops of demons attendant on *Paramés'wara* or *S'iva*. —*Wilson*.

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6. The munificent *Maruts* scatter the nutritious waters, as priests, at sacrifices, the clarified butter; as grooms lead forth a horse, they bring forth, for its rain, the fleet-moving cloud, and milk it, thundering, and unexhausted.

7. Vast, possessed of knowledge, bright-shining, like mountains in stability, and quick in motion, you, like elephants, break down the forests when you put vigour into your ruddy (mares).

8. The most wise *Maruts* roar like lions; the all-knowing are graceful as the spotted deer, destroying (their foes), delighting (their worshippers); of deadly strength in their anger, they come with their antelopes,[1] and their arms, (to defend the sacrificer) against interruption.

9. *Maruts*, who are distinguished in troops, who are benevolent to men, who are heroes, and whose strength is deadly in your anger, you make heaven and earth resound (at your coming); your (glory) sits in the seat-furnished chariots, conspicuous as (a beautiful) form, or as the lovely lightning.

10. The *Maruts*, who are all-knowing, co-dwellers with wealth, combined with strength, loud-sounding, repellers of foes, of infinite prowess, whose weapon (of offence) is Indra, and who are leaders (of men), hold in their hands the shaft.

11. Augmenters of rain, they drive with golden wheels the clouds asunder, as elephants[2] (in a herd

1 *Priśkatíbhis*, with the spotted deer, which are the *Váhanas*, or steeds of the *Maruts*.—*Wilson*.

2 *Apathyo na*; literally, "like that which is produced or occurs on the road," leaving a wide range for explanation. Sáyana therefore proposes another meaning; "like a chariot which drives over and crushes sticks and straws on the way."—*Wilson*.

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break down the trees in their way): they are honoured with sacrifices, visitants of the hall of offering, spontaneous assailers of (their foes), subverters of what are stable, immovable themselves, and wearers of shining weapons.

12. We Invoke with praise the foe-destroying, all-purifying, water-shedding, all-surveying band of *Maruts*, the offspring of Rudra: (priests) to obtain prosperity, have recourse to the dust-raising and powerful band of *Maruts*, receiving libations from sacred vessels,[1] and showering down (benefits).

13. The man whom, *Maruts*, you defend with your protection, quickly surpasses all men in strength; with his horses, he acquires food; and with his men, riches: he performs the required worship, and he prospers.

14. *Maruts*, grant to your wealthy (worshippers, a son),[2] eminent for good works, invincible in battle, illustrious, the annihilator (of his adversaries), the seizer of wealth, the deserver of praise, and all-discerning; may we cherish such a son and such a grandson for a hundred winters.

15. Grant us, *Maruts*, durable riches, attended by posterity, and mortifying to our enemies: (riches) reckoned by hundreds and thousands, and ever increasing; may they who have acquired wealth by pious acts, come hither quickly in the morning.

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1 *Rijíshinam*, which Rosen renders *hostes vincentem*, and M. Langlois, *victorieuse*; but the Commentary offers no such signification. The *Maruts*, it is said, are worshipped at the third or evening ceremonial, according to the Text, *Rijísham abhishunwanti*,—"they (the priests) pour the *Soma*-Juice into the vessel." *Rijísham*, in its ordinary sense, is a frying-pan; but here it may mean any sacrificial vessel.—*Wilson.*

2 *Putra*, son, is supplied by the Comment; the concluding phrases authorize the addition.—*Wilson.*

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ANUVA'KA XII.

SUKTA I. (LXV.)

THE Deity is Agni; the *Rishi*, Parás'ara, son of S'akti, the son of Vas'ishtha: the metre is *Dwipada-Virát*.[1]

THE intelligent Divinities, all equally pleased, followed thee, Agni, by thy footmarks, when hiding in the hollow (of the waters),[2] like a thief (who has stolen) an animal; thee, receiving oblations and carrying them to the Deities: all the Celestials, worthy of adoration, sit down near thee.

2. The Deities followed the traces of the fugitive; the search was made everywhere, and earth became like the celestial region; the waters swelled (to conceal him), who was much enlarged by laudation, and was manifested as it were in the womb in the waters, the source of sacrificial food.[3]

3. Agni is beautiful as nourishment, vast as the earth, the giver of food as a mountain, and delightful as

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1 Each stanza is divided into half, and each two *Padas* are considered as forming a complete stanza; hence this hymn and the five following are said to be *Das'árcha*, or to have ten stanzas each, whilst in fact they have only five.—*Wilson*.

2 The Text has *Guhá chatantam*; the word *Guhá*, as explained by the Scholiast, means either the depth of the waters, or the hollow of the *As'watha*-tree, in both of which Agni hid himself for a season.

3 A fish revealed to the Gods where Agni had hidden, as, according to the *Taittiríyas*, "he, concealing himself, entered into the waters; the Gods wished for a messenger to him; a fish discovered him." Védárthayatna, however, gives a different interpretation of this *Rik*:—"Of the truthful (Agni) the Gods obey the ordinances; (to him) the earth like heaven, became the home. Him the waters nourish, who is well-born in the womb, the altar of the sacrifice, (and) well-nourished with prayers."

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water; he is like a horse urged to a charge in battle, and like flowing waters;[1] who can arrest him?

4. He is the friend of the waters, like a brother to his sisters; he consumes the forest as a king slays his enemies; when excited by the wind, he traverses the woods and shears the hairs of the earth.[2]

5. He breathes amidst the waters like a sitting swan; awakened at the dawn, he restores by his operations consciousness to men; he is a creator, like *Soma*;[3] born from the waters, (where he lurked) like an animal with coiled-up limbs, he became enlarged, and his light (spread) afar.

---

1 The epithets are in the Text attached to the objects of comparison, although equally applicable to Agni; thus he is '*pushtirna ranvá*—like grateful nourishment; *kshitirna prithwí*,—like the vast earth; etc. Several of the comparisons admit of various interpretations; as the first may signify the increase of desired fruits or rewards, as the consequence of sacrifices with fire; in no case does it import the *frugum maturitas* of Rosen.—*Wilson*.

2 Fruits, flowers, grasses, shrubs, etc., are described as the hairs of the earth.

3 *Somo na védhah*; in like manner as *Soma* creates or causes useful plants to grow, so Agni creates or extracts from them their nutritive faculty. The Agni here alluded to is the fire of digestion, the heat of the stomach; *Agnir annado annapatis'cha*,—Agni is the eater and sovereign of food; and in the *Vajasanéyi Vajush* we have, *etawad wa idam annam annadas'cha Soma eva annam Agnir annadah*,—inasmuch as there is food and feeder, so *Soma* is the food, and the feeder is Agni. —*Wilson*.

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SUKTA II. (LXVI.)

Deity, *Rishi*, and metre the same.

AGNI,—who is of variegated form like wealth, who is the surveyor of all like the Sun, who is the protector of life like the vital air (*Práṇa*), who is the doer of good like a son, who upholds the universe like a horse, who is the giver of gratification like a cow, who is pure and radiant,—consumes the forests.

2. Like a beautiful mansion,[1] he protects property; he (nourishes people) like barley; he is the conqueror of (hostile) men; he is like a *Rishi*, the praiser (of the Deities), eminent amongst (devout) persons, delighted like a steed:[2] may he bestow upon us food.

3. Agni, of unattainable effulgence, is like a vigilant sacrificer;[3] he is (an ornament to all in the sacrificial chamber), like a woman in a dwelling;[4] when he shines with wonderful lustre, he is like the white (sun), or like a golden chariot amongst men, resplendent in battle.

4. He terrifies (his adversaries) like an army sent (against an enemy), or like the bright-pointed shaft of an archer. Agni, as Yama, is all that is born; as Yama,

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1 The Text has *ranvo*: Sáyaṇa explains it as *ramaṇíyaḥ*: literally, beautiful. Wilson translates it as secure.

2 The Text has *Vájeena prítaḥ*: literally, "delighted like a steed," Sáyaṇa supplements the ellipsis, and Wilson translates this explanatory passage as,—"as a spirited horse (goes to battle), [so] he (Agni) repairs delighted to the hall of sacrifice."

3 The Text has *Krataṛna nityas*: Sáyaṇa explains it as,—"as the performer of a sacrifice takes care that nothing vitiates the rite, so Agni defends it from interruption by *Rákshasás*.—*Wilson*.

4 The Text is elliptical: its meaning is,—"he is an ornament to all in the sacrificial chamber like a woman in a dwelling."

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all that will be born:[1] he is the lover of maidens,[2] the husband of wives.[3]

5. Let us approach that blazing Agni with animal and vegetable offerings,[4] as cows hasten to their pens. He has tossed about his flames, like running streams of water; the rays commingle (with the radiance) visible in the sky.

SUKTA III. (LXVII.)

Deity, *Rishi* and metre the same.

BORN in the woods; the friend of man, Agni protects his worshipper, as a king favours a man shorn

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1 *Yamo ha játo, yamo janitwam*, is the phraseology of the Text, and is somewhat obscure; according to the Scholiast, *Yama* here has its etymological purport only; he who gives the desired object to the worshippers,—*yachchhati dadáti-kámán stotribhyah*, in which sense it is a synonym of Agni,—*yam Agnir uchyaté*; or it may be applied to him as one of the twins (*yama*), from the simultaneous birth of Indra and Agni, according to Yáska. *Játa* is said to imply all existing beings; *janitwa*, those that will exist: both are identical with Agni as Yama, from the dependence of all existence, past, present, or future, upon worship with Fire.—*Wilson.*

2 Because they cease to be maidens when the offering to Fire, the essential part of the nuptial ceremony, is completed.—*Wilson.*

3 The wife bearing a chief part in oblations to Fire; or a legend is alluded to, of Soma, having obtained, it does not appear how, a maiden, gave her to the *Gandharba*, Vis'wavasu; he transferred her to Agni, who gave her to a mortal husband, and bestowed upon her wealth and offspring. The whole of this stanza is similarly commented upon in the *Nirukta*, 10, 21.—*Wilson.*

4 So the Commentator explains the terms *charáthá* and *vasatyá*, invocations prompted by minds purified by offerings of moveable things, that is, animals; or of immoveable things, as rice, and the like: *tat prabhavaih hridayádibhih sádhyáhutih*; or, *pas'u parbhava hridayadisádhanayáhutyá.*—*Wilson.*

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of decrepitude, able as a defender, adorable as a performer of (good) works, may he, the invoker of the Deities, the bearer of oblations,[1] be the performer of excellent works.

2. Holding in his hand all (sacrificial) wealth, and hiding in the hollows (of the waters), he filled the Deities with alarm; the leaders (the Deities), the upholders of acts, then knew Agni when they recited the prayers conceived in the heart.

3. Like the unborn (Sun) he sustains the earth and the firmament, and props up the heaven with true prayers.[2] O Agni, the source of sustenance unto all, do thou protect the pasture that is grateful unto animals and repair to the cave which is unfit for grazing.[3]

4. He who knows Agni hidden in the cave; he who approaches him who is the maintainer of sacrifice,[4] those who, after performing a sacrifice, laud him, to them he, forsooth, promises affluence.

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1 *Havyavāh*, here used generally, is, properly, the bearer of oblations to the Gods; the *Véda* recognizing besides the usual fires, three Agnis: *Havyavāh* or *Havyavāhana*, that which conveys oblations to the Gods; *Kavyavāh*, which conveys them to the *Pitris* or *Manes*; and *Saharakshas* that which receives those offered to the *Rākshasas*.—*Wilson*.

2 According to the *Taittiriyas*, the Gods, alarmed at the obliquity of the region of the Sun, and fearing that it might fall, propped it up with the metres of the *Véda*, an act here attributed to Agni.—*Wilson*.

3 *Guhá guham gdh*; Rosen has, *de specu in specum procedas*; but *Guhá* here means, apparently, any arid or rugged tract unfit for pasture, or as the Commentary says, *sancharāyogyam sthānam*,—"a place unfit for grazing," and which Agni may, therefore, scorch up with impunity. —*Wilson*.

4 The Text has *Ritasya*, which Sáyana explains either as truth or sacrifice.

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5. The wise, (first) adoring Agni, as they do a dwelling,[1] perform sacrifices—(Agni) who implants their (peculiar) virtues in herbs, and places flowers and fruits in mother-like herbs, and who is the giver of knowledge and sustenance.

SUKTA IV. (LXVIII.)

The *Rishi*, the Deity and the metre the same.

THE bearer (of the oblations), (Agni), mixing them (with other ingredients), ascends to heaven, and clothes all things, moveable and immoveable,[2] and the nights themsevles, (with light), radiant amongst the Celestials, and in himself alone comprehending the virtues of all these (substances).[3]

2. O Divine Agni, when thou art born living[4] from the dry wood, (by attrition), then all (thy worshippers) perform the sacred ceremony, and obtain verily true divinity by lauding thee, who art immortal, with hymns that reach thee.

3. Laudatory hymns are addressed to him when he comes (to the sacrifice); sacrifice[5] is performed

1 In building a house, worship is first offered to the edifice, and it is then put to use. So Agni is to be first adored, and then employed in any sacrificial rites.—*Wilson.*

2 *i.e.*, the entire universe.

3 Or it may be rendered, "he alone surpasses the glories (*mahitwá*) of all these Gods;" as Rosen has it, *excellit deus, deorum magnitudine.* —*Wilson.*

4 The Text has *Jeevan*: literally, "living:" but Sâyana explains it as *prajvalan*, "burning;" for the living condition of the Fire is nothing but burning.

5 The Text has *Dhiti*: The Scholiast explains it as,—"that in which the *Soma*-Juice is quaffed" *i.e.*, sacrifice.

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when he comes; he is the source of sustenance unto all; all (worshippers) perform all rites[1] (for him). Do thou, Agni, knowing (his works), grant riches to him who presents to thee oblations, or who wishes (to be able to present them).

4. Thou hast abided with the descendants of Manu[2] as the invoker (of the Deities); thou art indeed the lord of their wealth; they desire (of thee) procreative energy in their bodies,[3] and, shorn of stupefaction, they live for ever with their excellent sons.[4]

5. Hastening to obey the commands of Agni, like sons (obedient to the orders) of a father, they celebrate his worship: abounding in food, Agni sets open before them treasures that are at the doors of the sacrifice, and he who delights in the sacrificial chamber has studded the sky with constellations.

SUKTA V. (LXIX.)

The *Rishi*, the Deity and the metre the same.

WHITE (Agni), like (the Sun), the lover of the dawn, is the illuminator of all, and fills united (heaven and

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1 The Text has *Apángsi*: Sáyana explains it as, *Dars'apurna másá-dini karmáni*, *i.e.*, "religious rites held half-monthly and at the Full-Moon in honour of the departed Manes when oblations are offered to the Sacred Fire."

2 With mankind.

3 *i.e.*, "through thy favour they obtained sons," as explained by the Scholiast in the next line of the Commentary.

4 The Text has *samjánata swai dakshais amaras*: The Scholias gives two interpretations of the Text. One we have given in the translation. The word *dakshas* means *prána*, vital air. So the passage means —"associated with their own vital airs, they know all things." The word *samjánata*: may mean either "live for ever" or "contemplate."

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earth with light), like the lustre of the radiant (sun). Thou, as soon as manifested, hast pervaded all the world with devout acts, being (both) the father and son of the Celestials.[1]

2. The wise, the humble and discriminating Agni, is the giver of flavour to food, as the udder of cows (gives sweetness to the milk); invited (to the ceremony), he sits in the sacrificial chamber, diffusing happiness, like a benevolent man, amongst mankind.

3. He diffuses happiness in a dwelling, like a son (newly) born; he overcomes enemies in battle, like an animated charger; when I, along with other men, invoke Divinities living in one place, thou, Agni, assumest all (their) celestial natures.[2]

4. (The Rákshasás)[3] never interrupt the rites performed for thee, since thou conferrest on the sacrificers happiness (as a reward); for should (such spirits) disturb thy sacrifice, then, assisted by leaders, (Maruts), equally (competent) like thyself,[4] thou puttest the intruders to flight.

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1 *Devánám pitá putrah san.* The passage is also explained, the protector, either of the Gods or of the priests (*ritwijám*), and their messenger, that is, at their command, like a son; but the expressions are, probably, to be used in their literal sense, with a metaphorical application. Agni, as the bearer of oblations, may be said to give paternal support to the Gods, whilst he is their son as the presenter to them of sacrificial offerings.—*Wilson.*

2 *Tad devatárúpo bhavati*,—he becomes of the form or nature of that Deity; as in the Text, *Twam Agni Varuno jáyase twam Mitro bhavasi*, etc.,—Thou art born as Varuna, thou becomest Mitra.—*Wilson.*

3 The Text has *Nakih minanti*: Sáyana explains it as, "Rákshasás do not obstruct them."

4 *Samánair nribhih*,—with equal leaders, or men; that is, with the Maruts.

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5. May Agni, who is possessed of manifold light, like the lover of the dawn,[1] the granter of habitations, and of cognizable form, know (the desires of) this, (his worshipper); (his rays), spontaneously bearing the oblation, open the doors (of the sacrificial chamber), and all spread through the visible heaven.

SUKTA VI. (LXX.)

Rishi, etc., as before.

WE solicit abundant (food). Agni, who is to be approached by meditation, and shines with pure light, pervades all holy rites, knowing well the acts that are addressed to the Deities, and (those which regulate) the birth of the human race.

2. (They offer oblations) on the mountain, or in the mansion, to that Agni, who is within the waters, within woods,[2] and within all movable and immovable things, immortal, and performing pious acts, like a benevolent (prince) among his people.

3. Agni, the lord of night,[3] grants riches to (the

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1 The word in the Text is *jára*, which means "lover." Sáyana explains it as, *jarâyitri*, which Wilson translates as "the extinguisher." He writes:—"This phrase is here, as well as in the first verse, *usho na járah*; the latter being explained by *jarâyitri*,—the causer of decay. The sun obliterates the dawn by his superior radiance."

2 He is the *garbha*, the embryo, the internal germ of heat and life, in the waters, etc., all which depend for existence upon natural or artificial warmth.—*Wilson*.

3 *Kshapâ-vat*, having or possessing the night, as then especially bright and illuminating; as the Text, *ágnéyî vai râtrîḥ*,—night is characterized by Agni: so also in one of the Mantras of the (*Agnyâdheya* ceremony, we have, *Agnir-jyotiḥ, Jyotiragniḥ-swâhâ* (*Vâjasaneyi Saṁhitâ*, p. 64); or the term may be rendered also, capable of destroying (the Rakshasas).—*Wilson*.

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worshipper) who adores him with sacred hymns. Agni, who art omniscient, and knowest the origin of Gods and men, protect all these (beings dwelling) upon earth.

4. Agni, whom many variously-tinted (mornings) and nights increase, whom, invested with truth, all movable and immovable things augment, has been propitiated, and is kindly seated at the holy rite, as the invoker (of the Gods), and rendering all (pious) acts (productive of reward.

5. Agni, confer excellence upon our valued cattle, and may all men bring us acceptable tribute; offering in many places sacrifices to thee, men receive riches from thee, as (sons) from an aged father.

6. (May Agni), who is like one who succeeds (in his undertakings), and acquires (what he wishes for), who is like a warrior casting a dart, and resembles a fearful adversary, who is brilliant in combats, (be to us a friend).

SUKTA VII. (LXXI.)

The Deity and *Rishi* are the same, but the metre is *Trishtubh*.

THE contiguous fingers, loving the affectionate Agni, as wives love their own husbands, please him (with offered oblations), and honour him, who is entitled to honour, (with gesticulations), as the rays of light (are assiduous in the service) of the dawn, which is (at first) dark, (then) glimmering, and (finally) radiant.

2. Our forefathers, the Aṅgirasas, by their praises (of Agni), terrified the strong and daring devourer, (Paṇi), by the sound; they made for us a path to

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the vast heaven, and obtained accessible day, the ensign of day,[1] (A'ditya), and the cows (that had been stolen).

3. They secured him, (Agni, in the sacrificial chamber), they made his worship the source of wealth ;[2] whence opulent votaries preserve his fires and practise his rites. Free from all (other) desire, assiduous in his adoration, and sustaining gods and men by their offerings, they come into his presence.[3]

4. When the diffusive vital air excites Agni, he becomes bright and manifest[5] in every mansion, and the institutor of the rite, imitating Bhrigu, prevails on him to perform the function of messenger, as a prince

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1 *Kétu*, the indicator, or causer of day being known ; that is, according to the Scholiast, *A'ditya*, the Sun.—*Wilson.*

2 *Aryáh*, explained *dhanasya swáminah ;* it does not appear why Rosen renders it *matrons.*—*Wilson.*

3 This and the preceding stanza are corroborative of the share borne by the Angirasas in the organization, if not in the origination, of the worship of Fire.—*Wilson.*

4 *Mátaris'wan* is a common name of Váyu, or wind ; but it is here said to mean, the principal vital air (*mukhya-prána*) divided (*vibhrita*) into the five airs so denominated, as in a dialogue between them, cited by the Scholiast : "To them said the Arishta breath, 'Be not astonished ; for I, having made myself five-fold, and having arrested the arrow, sustain life).' "—*Wilson.*

5 *Jenya*, from *jana*, to be born ; or it may be derived from *ji*, to conquer, and be rendered 'victorious ;' as, according to the *Taithirîyas*, the "Gods and Asuras were once engaged in combat ; the former, being alarmed, entered into fire, therefore they call Agni all the Gods, who having made him their shield, overcame the Asuras." So in the *Aitaréya Brâhmana*, "the Gods having awoke Agni and placed him before them at the morning sacrifice, repulsed, with him in their van, the Asuras and Rakshasas at the morning rite."—*Wilson.*

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who has become a friend sends an ambassador to his more powerful (conqueror).[1]

5. When (the worshipper) offers an oblation to his great and illustrious protector, the grasping (Rákshas), recognizing thee, Agni, retires, but Agni, the archer, sends after him a blazing arrow from his dreadful bow, and the God bestows light upon his own daughter, (the dawn).

6. When (the worshipper) kindles thee in his own dwelling, and presents an oblation to thee, daily desiring it, do thou, Agni, augmented in two ways, (as middling and as best), increase his means of sustenance: may he whom thou sendest with his car to battle, return with wealth.

7. All (sacrificial) viands concentrate in Agni, as the seven great rivers flow into the ocean: our food is not partaken of by our kinsmen,[2] therefore do thou, who knowest (all things), make our desires known to the Gods.

8. May that (digestive) faculty (of Agni) which regards food, be imparted to the devout and illustrious protector of priests, as the source of virile vigour;[3] and may Agni be born as (his) robust, irreproachable, youthful, and intelligent son, and instigate him (to acts of worship).

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1 This expresses a notion still current amongst the nations of the East, that the mission of an envoy to a foreign prince, is an acknowledgment of the latter's superiority.

2 That is, we have not any to spare for others.

3 That is, the vigour derived from the digestive Agni; or, *retas* may be rendered, 'water;' when the passage will mean, "may fire and water, or heat and moisture, be spread through the earth for the generation of corn."

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who has become a friend sends an ambassador to his more powerful (conqueror).[1]

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7. All (sacrificial) viands concentrate in Agni, as the seven great rivers flow into the ocean: our food is not partaken of by our kinsmen,[2] therefore do thou, who knowest (all things), make our desires known to the Gods.

8. May that (digestive) faculty (of Agni) which regards food, be imparted to the devout and illustrious protector of priests, as the source of virile vigour;[3] and may Agni be born as (his) robust, irreproachable, youthful, and intelligent son, and instigate him (to acts of worship).

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9. The Sun, who traverses alone the path of heaven with the speed of thought, is at once lord of all treasures: the two kings, Mitra and Varuṇa, with bounteous hands, are the guardians of the precious ambrosia of our cattle.

10. Dissolve not, Agni, our ancestral friendship, for thou art cognizant of the past as well as of the present; in like manner as light (speeds over) the sky, so decay impairs (my body); think of me before that source of destruction (prevails).[1]

SUKTA VIII. (LXXII.)

Rishi, etc., as before.

1. AGNI, holding in his hands many good things for men, appropriates the prayers addressed to the eternal creator.[2] Agni is the lord of riches, quickly bestowing (on those who plaise him) all golden (gifts).

2. All the immortals, and the unbewildered (Maruts), wishing for him was (dear) to us as a son, and was everywhere around, discovered him not: oppressed with fatigue, wandering on foot, and cognizant of his acts, they stopped at the last beautiful (hiding-)place of Agni.

3. Inasmuch, Agni, as the pure (Maruts) worshipped thee, (equally) pure, with clarified butter for three

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1 Which is tantamount to asking Agni to grant immortality,—*Amritatwam prayachchhéti yávat.—Wilson.*

2 *Swátmábhimukham karoti*,—he makes tham present or applicable to himself; the Creator is named *Védhas*, usually a name of *Brahmá*, and is here associated with *s'ás'wata*, the eternal; this looks as if a First Cause were recognized, distinct from Agni and the elemental Deities, although, in a figurative sense, they are identified with it.—*Wilson.*

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years, therefore they acquired names worthy (to be repeated) at sacrifices, and, being regenerated, obtained celestial bodies.[1]

4. Those who are to be worshipped, (the Gods), inquiring between the expansive heaven and earth for Agni), recited (hymns) dedicated to Rudra:[3] the troop of mortal[3] (Maruts), with (Indra), the sharer of half the oblation,[4] knowing where Agni was hiding, found him in his excellent retreat.

5. The Gods, discovering thee, sat down, and with their wives paid reverential adoration to thee upon their knees.[5] Secure on beholding their friend, of

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1 The Text has only *S'uchayah*, 'the pure;' the Scholiast supplies Maruts, for whom, it is said, seven platters are placed at the *Agnichayana* ceremony, and they are severally invoked by the appellations, *Idris'*, *Anyádris'*, *Tádris'*, *Pratidris'*, *Mitah*, *Samitah*, and others. In consequence of this participation with Agni of sacrificial offerings, they exchanged their perishable, for immortal, bodies, and obtained heaven. The Maruts are, therefore, like the Ribhus, deified mortals.—*Wilson*.

2 The allusion to Agni's hiding himself, occurring previously, also in verse 2, has already been explained, but we have here some further curious identifications, from which it appears that Rudra is Agni; the hymns of the Gods are addressed to Agni, and are therefore termed *Rudriyá*, for Rudra is Agni. *Rudra-agniḥ*; the legend which is cited in explanation, from the *Taittiriya* branch of the *Yajush*, relates, that during a battle between the Gods and Asuras, Agni carried off the wealth which the former had concealed; detecting the theft, the Gods pursued the thief, and forcibly recoveerdtheir treasure; Agni wept (*arodit*) at the loss, and was thence called *Rudra*.—*Wilson*.

3 The Text has only *martta*, 'the mortal;' the Scholiast supplies *Marudgana*.—*Wilson*.

4 Here also we have only the epithet *nemadhita*, 'the half-sharer,' from *nema*, a half; to which, according to the *Taittiriya* school, *Indra* is entitled at all sacrifices; the other half goes to all the Gods,—*sarvedévdh éko arddhah, Indra éka éváparo arddhah*.—*Wilson*.

5 *Abhijnu*; or it may be applied to Agni kneeling before them. —*Wilson*.

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being protected, thy friends, the Gods, abandoned the rest of their bodies in sacrifice.[1]

6. (Devout men), competent to offer sacrifices, have known the thrice seven mystic rites comprised in thee,[2] and with them, worshipped thee: do thou, therefore, with like affection, protect their cattle, and all that (belongs to them), movable or stationary.

7. Agni, who art cognizant of all things to be known, ever provide for the subsistence of men, grief-alleviating (food); so shalt thou be the diligent bearer of oblations, and messenger of the Gods, knowing the paths between (earth and heaven), by which they travel.

8. The seven pure rivers that flow from heaven (are directed, Agni, by thee: by thee the priests), skilled in sacrifices, knew the doors of the (cave where) the treasure, (their cattle), were concealed; for thee Saramá discovered the abundant milk of the kine with which man, the progeny of Manu still is nourished.[3]

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1 So the Text, *Dévah yajñam atanwata*, "The Gods verily constituted the sacrifice;" but the expression is still obscure, and refers to some legend, probably which has not been preserved.—*Wilson.*

2 *Grihyáni padá(ni)*,—secret or mysterious steps by which heaven is to be obtained; meaning the ceremonies of the *Vedas*. These are arranged in three classes, each consisting of seven, or the *Páka yajñas*, those in which food of some kind is offered, as in the *Aupásana*, *Homa*, *Vais'wadeva*, *&c.*; the *Havir-yajñas*, those in which clarified butter is presented, as at the *Agnyádheya*, *Dars'a*, *Púrnamása*, and others; and the *Soma-yajñas*, the principal part of which is the libation of the *Soma*-Juice, as the *Agnishtoma*, *Atyagnisktoma*, etc. All these are comprised in Agni, because they cannot be celebrated without fire.—*Wilson.*

3 These circumstances are stated in the Text absolutely, without any reference to the instrument, or agent. The Scholiast supplies "Agni, by thee, etc.;" but the completion of the ellipse is consistent with prevailing notions: the sun, nourished by burnt offerings, is

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9. Thou hast been fed, (Agni, with oblations), ever since the A'dityas, devising a road to immortality, instituted all (the sacred rites) that secured them from falling,[1] and mother earth, Aditi, strove with her magnitude to uphold (the world), along with her mighty sons.

10. (The offerers of oblations) have placed in this (Agni) the graceful honours (of the ceremony, and the two portions of clarified butter that are the two eyes[2]

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enabled to send down the rain which supplies the rivers; the Angirasas recovered their cattle when carried off by Vala through the knowledge obtained by holy sacrifices; and Indra sent Saramá on the search, when propitiated by oblations with fire. Hence, Agni may be considered as the prime mover in the incidents.—*Wilson.*

1 It may be doubted if either of the former translators has given a correct version of this passage: Rosen has, *Diu cunctas luce destitutas per noctes stant;* M. Langlois has, *Qui s'élèvent assurant la marche de (l'astre) voyageur.* The Text has, *ye vis'wá swapatyáni*, interpreted by Sáyana, *sobhanáni apatana-hétu-bhutáni*,—those which were the prosperous causes of not falling; that is to say, certain sacred acts, which secured to the A'dityas their station in heaven; or, that immortality, the way to which they had made or devised. This interpretation is based upon a *Taittiríya* Text:—"The A'dityas, desirous of heaven (*su-varga*, or *swarga*), said, 'Let us go down to the earth;' they beheld there that (*Shat-trins'adrátra*) rite of thirty-six nights; they secured it, and sacrificed with it." It is to this, and a similar rite of fourteen nights, connected with the *Ayanas*, or 'comings' of the A'dityas, that allusion is made. Some reference to solar revolutions may be intended, although it is not obvious what can be meant, as no such movement is effected by thirty-six nights or days, and the Scholiast terms them *Karmáni*, 'acts or ceremonies.' *A'tastha* is also explained, they made or instituted: *A'tasthuh swapatyáni* means, according to him, *chaturdas'arátra shat-trinsadrátrádityánam ayanádíni karmáni kritavantah*,—they made the rites or acts which were the *Ayanas* and others of the A'dityas, (and which were for) thirty-six or fourteen nights.—*Wilson.*

2 An expression found also in another Text; or there are, as it were, two eyes of a sacrifice, which are the two portions of the clarified butter.—*Wilson.*

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(of the sacrifice); then the immortals come from heaven, and thy bright flames, Agni, spread in all directions like rushing rivers, and the Gods perceive it (and rejoice).

SUKTA IX. (LXXIII.)

THE Rishi, Deity, and metre are the same.

AGNI, like a patrimonial wealth, is the giver of food; he is a director, like the instructions of one learned in scripture; he rests in the sacrificial chamber like a welcome guest, and like an officiating priest, he brings prosperity on the house of the worshipper.

2. He who is like the divine Sun, who knows the truth (of things), preserves by his actions (his votaries), in all encounters; like nature,[1] he is unchangeable, and, like soul,[2] is the source of happiness: he is ever to be cherished.

3. He who, like the divine (Sun), is the supporter of the universe, abides on earth like a prince, (surrounded by) faithful friends; in his presence, men sit down like sons in the dwelling of a parent, and (in purity he resembles) an irreproachable and beloved wife.

4. Such as thou art, Agni, men preserve thee constantly kindled in their dwellings, in secure places, and offer upon thee abundant (sacrificial) food: do thou, in

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1 *Amati*, the term of the Text, is explained *Rúpa* or *Swarúpa*,—peculiar form or nature; as this is essentially the same in all the modifications of earth, or any other element, so Agni is one and the same in all the sacrifices performed with fire.—*Wilson*.

2 As soul is the seat and source of all happiness, so Agni, as the chief agent of sacrifice, is the main cause of felicity both here and hereafter.—*Wilson*.

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whom is all existence, be the bearer of riches (for our advantage).

5. May thy opulent worshippers, Agni, obtain (abundant) food; may the learned (who praise thee) and offer thee (oblations), acquire long life; may we gain in battles booty from our foes, presenting their portion to the Gods for (the acquisition of) renown.

6. The cows, loving (Agni, who has come to the hall of sacrifice), sharing his splendour, have brought with full udders (their milk) to be drunk. The rivers, soliciting his good will, have flowed from a distance in the vicinity of the mountain.

7. (The Gods), who are entitled to worship, soliciting thy good will, have intrusted to thee, resplendent Agni, the (sacrificial) food, and, (for the due observance of sacred rites), they have made the night and morning of different colours, or black and purple.

8. May we, mortals, whom thou hast directed (to the performance of sacrifices) for the sake of riches, become opulent: filling heaven and earth, and the firmament (with thy radiance), thou protectest the whole world like a (sheltering) shade.[1]

9. Defended, Agni, by thee, may we destroy the horses (of our enemies) by (our) horses, their men by (our) men, their sons by (our) sons, and may our sons, learned, and inheritors of ancestral wealth, live for a hundred winters.

10. May these our praises, sapient Agni, be grateful to thee, both in mind and heart; may we be competent to detain thy well-supporting wealth, offering upon thee their share of the (sacrificial) food to the Gods.

[1] As anything affording shade keeps off the heat of the sun, so Agni guards the world against affliction.—*Wilson.*

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ANUVA'KA XIII.

SUKTA I. (LXXIV.)

THE Deity is Agni; the *Rishi*, Gotama, son of Rahúgana; the metre, *Gáyatrí*.

HASTENING to the sacrifice, let us repeat a prayer to Agni, who hears us from afar.

2. Who, existing of old, has preserved wealth for the sacrificer, when malevolent men are assembled together.

3. Let men praise Agni as soon as generated, the slayer of Vṛitra,[1] and the winner of booty in many a battle.

4. (The sacrificer), in whose house thou art the messenger of the Gods, whose offering thou conveyest for their food, and whose sacrifice thou renderest acceptable—

5. Him, Aṅgiras, son of strength, men call fortunate in his sacrifice, his Deity, his oblations.

6. Bring hither, radiant Agni, the Gods, to (receive) our praise and our oblations for their food.

7. Whenever thou goest, Agni, on a mission of the Gods, the neighing of the horses of thy (swift-) moving chariot, however audible, is not heard.

8. He who was formerly subject to a superior, having been protected, Agni, by thee, now stands in thy presence as an offerer (of oblations) without bashfulness, and supplied with food.

9. Verily, divine Agni, thou art desirous of bestowing upon the offerer (of oblations) to the Gods, ample (wealth), brilliant, and giving vigour.

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1 *Vritra* may be here understood, as [illegible] Agni may be identified with Indra.—*Wilson*

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SUKTA II. (LXXV.)

Rishi, Deity and metre as before.

ATTEND to our most earnest address, propitiatory of the Gods, accepting our oblations in thy mouth.

2. And then, most wise Agni, chief of the Angirasas, may we address (to thee) an acceptable and gratifying prayer.

3. Who, Agni, amongst men is thy kinsman? who is worthy to offer thee sacrifice? who, indeed, art thou, and where dost thou abide?

4. Worship for us, Mitra and Varuṇa; worship for us, all the Gods; (celebrate) a great sacrifice; be present in thine own dwelling.

SUKTA III. (LXXVI.)

Rishi and Deity as before; the metre is *Trishtubh*.

WHAT approximation of the mind, Agni, to thee, can be accomplished for our good; what can a hundred encomiums (effect); who, by sacrifices, has obtained thy might; with what intent may we offer thee (oblations)?[1]

2. Come, Agni, hither; invoker (of the Gods), sit down;[2] be our preceder; for thou art irresistible: may the all-expansive heaven and earth defend thee, that thou mayest worship the Gods to their great satisfaction.

3. Utterly consume all the Rákshasás, Agni, and be the protector of our sacrifices against interruption.

[1] That is, it is not possible to offer sacrifice, praise, or prayer that shall be worthy of Agni.—*Wilson.*

[2] In the chamber where burnt-offerings are presented.

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Bring hither the guardian of the *Soma*-Juice, (Indra),[1] with his steeds, that we may show hospitality to the giver of good.

4. I invoke (thee), who art the conveyer (of oblations), with thy flames, with a hymn productive of progeny (to the worshipper); sit down here with the Gods, and do thou, who art deserving of worship, discharge the office of *Hotṛi*, or of *Potṛi*, and awaken us, thou who art the depositary and generator of riches.

5. As at the sacrifice of the holy Manu, thou, a sage amongst sages, didst worship the Gods with oblations, so also, Agni, veracious invoker of the Gods, do thou to-day (present the oblations), with an exhilarating ladle.

SUKTA IV. (LXXVII.)

Rishi, etc., as before.

WHAT (oblations) may we offer to Agni? what praise is addressed to the luminous (Agni) that is agreeable to the Gods? that Agni who is immortal and observant of truth, who is the invoker of the Gods, the performer of sacrifices, and who, (present) amongst men, conveys oblations to the Deities.

2. Bring hither, with praises, him who is most constant in sacrifices, observant of truth, and the invoker (of the Gods), for Agni, when he repairs to

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1 *Somapati*, which is a rather unusual appellative of Indra. The latter name is not in the Text, but the Deity is indicated by *Haribhyáṁ*, his two steeds.—*Wilson*.

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the Gods on the part of man, knows those (who are to be worshipped), and worships them with reverence.[1]

3. For he is the performer of rites, he is the destroyer and reviver (of all things),[2] and, like a friend, he is the donor of unattained wealth; all men reverencing the Gods, and approaching the well-looking Agni, repeat his name first in holy rites.

4. May Agni, who is the chief director of sacrifices, and the destroyer of enemies, accept our praise and worship with oblations, and may those who are affluent with great wealth, who are endowed with strength, and by whom the sacrificial food has been prepared, be desirous to offer adoration.

5. Thus has Agni, the celebrator of sacrifices, and by whom all things are known, been hymned by the pious descendants of Gotama; to them has he given the bright *Soma*-Juice to drink, along with the sacrificial food, and, gratified by our devotion, he obtains nutriment (for himself).

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1 The expression of the Text is *manasá*, 'with the mind;' but the Scholiast reads *namasá*, 'with reverence,' asserting that the letters *n* and *m* are transposed.—*Wilson*.

2 The words are *marya* and *sádhu*; the Commentator explains the first, the killer or extirpator of all, and the latter, the producer.—*Wilson*,

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SUKTA V. (LXXVIII.)

THE *Riski* and Deity are the same; the metre is *Gáyatrí.*

KNOWER and beholder of all that exists, Gotama[1] celebrates thee, Agni, with praise: we praise thee repeatedly with commendatory (hymns).[2]

2. To thee, that (Agni) whom Gotama, desirous of riches, worships with praise, we offer adoration with commendatory (hymns).

3. We invoke thee, such as thou art, the giver of abundant food, in like manner as did Aṅgiras: we praise thee repeatedly which commendatory (hymns).

4. We praise thee repeatedly with commendatory (hymns), who art the destroyer of Vṛitra, and who puttest the Dasyus to flight.

5. The descendants of Rahúgaṇa have recited sweet speeches to Agni: we praise him repeatedly with commendatory (hymns).

SUKTA VI. (LXXIX.)

THE *Rishi* is the same, Gotama; the hymn consists of four *Trichas*, or triads; the Deity of the first is the Agni of the middle region, the ethereal or electric fire or lightning; the Deity of the other triads is Agni in his general character; the metre of the first of them is *Trishṭubh*, of the second, *Ushnih*, and of the last two, *Gáyatrí.*

THE golden-haired Agni is the agitator of the clouds when the rain is poured forth, and, moving with the

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1 The word is *Gotamáh*, in the plural, whence Rosen renders it *Gotamidæ*; the Scholiast limits it to the sense of the singular, asserting that the plural is used honorifically only.—*Wilson.*

2 *Mantras* is supplied by the Commentator; the Text has only *dyumnaih*, 'with bright,' or those manifesting Agni's worth.—*Wilson.*

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swiftness of the wind, shines with a bright radiance. The mornings know not (of the showers),[1] like honest[2] (people), who, provided with food, are intent upon their own labours.

2. Thy falling (rays), accompanied by the moving (*Maruts*), strike against (the cloud); the black shedder of rain has roared; when this is done, (the shower) comes with delightful and smiling (drops), the rain descends, the clouds thunder.

3. When this, (the lightning, Agni), nourishes the world with the milk of the rain, and conducts it by the most direct ways[3] to (the enjoyment of) water, then Mitra, Aryaman, Varuṇa, and the circumambient (troops of *Maruts*) pierce through the (investing) membrane into the womb of the cloud.

4. Agni, son of strength, lord of food and of cattle, give us abundant sustenance, thou who knowest all that exists.

5. He, the blazing Agni, who is wise, and the granter of dwellings, is to be praised by our hymns: Oh! thou whose mouth (glows) with many (flames),[4]

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1 Agni, in his manifestation of lightning, takes part in the production of rain by piercing the clouds; the dawn is not concerned in the operation; but this is said, not to depreciate the excellence of *Ushas*, but to enhance that of Agni.—*Wilson.*

2 *Satyáh*, true, sincere; there is no substantive; but *Prajáh*, people, or progeny, is supplied by the Commentary; Rosen substitutes *mulieres*, *satyáh* being feminine, but so also is *Prajá*.—*Wilson.*

3 Or uses; as drinking, washing, bathing, and the like.—*Wilson.*

4 *Purvaníka*; from *puru*, many, and *aníka*, face or mouth; flames are understood, agreeably to a common name of Agni, *Jwálá-jihva*, flame-tongued. Rosen has evidently read the *mukha* of the Commentary, *sukha*, and explains *purvaníka*, *multis gaudiis fruens*.—*Wilson.*

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shine (propitiously, so) that food-providing wealth may be ours.

6. Shining Agni, drive off (all disturbers of the rite), either by thyself or (thy servants), whether by day or by night; sharp-visaged Agni, destroy the Rákshasás, entirely.

7. Agni, who in all rites art to be praised, guard us with thy protection, (propitiated) by the recitation of the metrical hymn.[1]

8. Grant us, Agni, riches that dispel poverty, that are desirable (to all), and cannot be taken (from us) in all encounters (with our foes).

9. Grant us, Agni, for our livelihood, wealth, with sound understanding, conferring happiness, and sustaining (us) through life).

10. Gotama, desirous of wealth, offers to the sharp-flaming Agni pure prayers and praises.

11. May he, Agni, who annoys us, whether nigh or afar, perish; and do thou be to us (propitious) for our advancement.

12. The thousand-eyed.[2] all-beholding Agni, drives away the Rákshasás, and, (praised by us) with holy hymns, he, (the invoker of the Gods), celebrates their praise.

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1 *Gáyatra*; either a portion of the *Sáma* so termed, or the *Gáyatrí* metre, according to the Scholiast.—*Wilson.*

2 The literal rendering of the epithet of the Text, *Sahasráksha*, which identifies Agni with Indra; but Sáyana interprets it, having countless flames.—*asankhyátajwálah.*—*Wilson.*

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SUKTA VII. (LXXX.)

THE *Rishi* is Gotama, as before, but the Deity is Indra, ; the metre is *Pankti.*

MIGHTY wielder of the thunderbolt, when the priest[1] had thus exalted thee (by praise), and the exhilarating *Soma*-Juice (had been drunk), thou didst expel, by thy vigour, Ahi from the earth, manifesting thine own sovereignty.[2]

2. That exceedingly exhilarating *Soma*-Juice, which was brought by the hawk[3] (from heaven), when poured forth, has exhilarated thee, so that in thy vigour, thunderer, thou hast struck Vṛitra from the sky, manifesting thine own sovereignty.

3. Hasten, assail, subdue ; thy thunderbolt cannot fail : thy vigour, Indra, destroys men ; slay Vṛitra, win the waters, manifesting thine own sovereignty.

4. Thou hast struck Vṛitra from off the earth and from heaven ; (now) let loose the wind-bound, life-sustaining rain, manifesting thine own sovereignty.

5. Indignant Indra, encountering him, has struck with his bolt the jaw of the trembling Vṛitra, setting the waters free to flow, and manifesting his own sovereignty.

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1 The *Brahmá,* which the Scholiast interprets *Bráhmana.*—*Wilson.*

2 The burthen of this and of all the other stanzas of this hymn is *archannanu swarájyam ;* the first term usually implies worshipping, honouring, but the Commentator gives as its equivalent, *prakatayan : swasya swámitwam prakatayan,*—making manifest his own mastership or supremacy.—*Wilson.*

3 *Syenábhrita,* as Rosen translates it, *accipitri delatus ;* the Scholiast says it was brought from heaven by the *Gáyatri,* having the wings of a hawk.—*Wilson.*

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6. Indra has struck him on the temple with his hundred-edged thunderbolt, and, exulting, wishes to provide means of sustenance for his friends, manifesting his own sovereignty.

7. Cloud-borne Indra, wielder of the thunderbolt, verily thy prowess is undisputed, since thou, with (superior) craft, hast slain that deceptive deer,[1] manifesting thine own sovereignty.

8. Thy thunderbolts were scattered widely over ninety-and-nine rivers;[2] great is thy prowess; strength is deposited in thy arms, manifesting thine own sovereignty.

9. A thousand[2] mortals worshipped him together; twenty[3] have hymned (his praise); a hundred (sages) repeatedly glorify him; so, Indra, is the oblation lifted up, manifesting thine own sovereignty.

10. Indra overcame by his strength the strength of Vṛitra: great is his manhood, wherewith, having slain Vṛitra, he let loose the waters, manifesting his own sovereignty.

11. This heaven and earth trembled, thunderer, at thy wrath, when, attended by the *Maruts*, thou slewest Vṛitra by thy prowess, manifesting thine own sovereignty.

12. Vṛitra deterred not Indra by his trembling or his clamour; the many-edged iron thunderbolt fell upon him: (Indra) manifesting his own sovereignty.

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1 The Commentary says *Vritra* had assumed the form of a deer, but nothing further relating to this incident occurs.—*Wilson.*

2 Put for any indefinite number.—*Wilson.*

3 The sixteen priests employed at a sacrifice, the *Yajamána* and his wife, and two functionaries entitled the *Sadasya* and *Sámitri*, directors, probably, of the ceremonies of the assembly, not of the worship.—*Wilson.*

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13. When thou, (Indra), didst encounter with thy bolt Vṛitra, and the thunderbolt (which he hurled), then, Indra, the strength of thee determined to slay Ahi was displayed in the heavens, manifesting thine own sovereignty.

14. At thy shout, wielder of the thunderbolt, all things, moveable or immoveable, trembled; even Twashṭri shook with fear, Indra, at thy wrath, manifesting thine own sovereignty.

15. We know not of a certainty the all-pervading Indra: who (does know him, abiding) afar off[1] in his strength? for in him have the Gods concentrated riches, and worship, and power, manifesting his own sovereignty.

16. In like manner as of old, so in whatever act of worship Atharvan, or father Manu, or Dadhyañch[2] engaged, their oblations and their hymns were all congregated in that Indra, manifesting his own sovereignty.

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1 The expression is very elliptical; *ko-viryá-parah*, being, literally, who—with vigour—afar: the Scholiast completes the sentence, as in the Text.—*Wilson.*

2 *Manush-pitá*, Manu, being the progenitor of all mankind. *Dadhyañch*, or Dadhíchi, is a well-known *Rishi*, the son of Atharvan, of whom mention subsequently more than once recurs.—*Wilson.*

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SIXTH ADHYA'YA.

ANUVA'KA XIII.—*(Continued.)*

SUKTA VIII. (LXXXI.)

THE *Rishi*, Deity, and metre as before.

INDRA, the slayer of Vṛitra, has been augmented in strength and satisfaction by (the adoration of) men :[1] we invoke him in great conflicts as well as in little ; may he defend us in battles.

2. For thou, hero, Indra, art a host ; thou art the giver of much booty ; thou art the exalter of the humble ; thou bestowest (riches) on the worshipper who offers thee oblations, for abundant is thy wealth.

3. When battles arise, wealth devolves on the victor ; yoke thy horses, humblers of the pride (of the foe), that thou mayest destroy one and enrich another :[2] place us, Indra, in affluence.

4. Mighty through sacrifice, formidable (to foes), partaking of the sacrificial food, Indra has augment-

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1 The Scholiast explains this,—"a Deity acquiring vigour by praise increases ;" that is, becomes more powerful and mighty. The notion is clear enough, but although 'increases' is the literal rendering of *varddhaté*, it expresses its purport but incompletely.—*Wilson.*

2 We have a legend in illustration of this passage : Gotama, the son of Rahúgaṇa, was the *Purohita* of the Kuru and Srinjaya princes, and, in an engagement with other kings, propitiated Indra by this hymn, who, in consequence, gave the victory to the former. Rosen puts the phrase interrogatively, *Quemnam occisurus es, quemnam opulentiæ dabis* ? but the Scholiast explains *kam*, whom, by *kamchit*, any one, some one ; that is, Indra gives the victory to whomsoever he is pleased with.—*Wilson.*

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ed his strength; pleasing in appearance, having a handsome chin, and possessing (bright) coursers, he grasps the iron thunderbolt in his contiguous hands for (our) prosperity.

5. He has filled the space of earth and the firmament (with his glory; he has fixed the constellations in the sky: no one has been ever born, nor will be born, Indra, like to thee: thou hast sustained the universe.

6. May Indra, the protector, who returns to the giver (of oblations) the food that is fit for mortals, bestow (such food) on us: distribute thy wealth, which is abundant, so that I may obtain (a portion) of thy riches.

7. The upright performer of (pious) acts is the donor of herds of cattle to us, when receiving frequent enjoyment (from our libations): take up, Indra, with both hands, many hundred (sorts) of treasure; sharpen (our intellects), bring us wealth.

8. Enjoy along with us, O hero, the suffused libation for (the increase of our) strength and wealth: we know thee (to be) the possessor of vast riches, and address to thee our desires; be, therefore, our protector.

9. These, thy creatures, Indra, cherish (the oblation) that may be partaken of by all; thou, lord of all, knowest what are the riches of those men who make no offerings: bring their wealth to us.

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SUKTA IX. (LXXXII.)

THE Deity and *Rishi* are the same; the metre is *Pankti*, except in the last stanza, where it is *Jagatí*.

APPROACH, Maghavan, and listen to our praises; be not different (from what thou hast hitherto been);[1] since thou hast inspired us with true speech, thou art solicited with it; therefore, quickly yoke thy horses.

2. (Thy worshippers) have eaten the food which thou hadst given, and have rejoiced, and have trembled through their precious (bodies); self-illuminated sages have glorified thee with commendable thoughts; therefore, Indra, quickly yoke thy horses.

3. We praise thee, Maghavan, who lookest benignly (upon all); thus praised by us, repair (in thy car), filled with treasure, to those who desire thy presence: Indra, quickly yoke thy horses.

4. May he ascend that chariot which rains (blessings), and grants cattle, and which provides the vessel filled with the mixture of *Soma*-Juice and grain:[2] quickly, Indra, yoke thy horses.

5. Performer of many (holy) acts, let thy steeds be harnessed on the right and on the left, and when

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1 The Text is merely *má atathá iva*,—(be) not, as it were, nonsuch; that is, according to Sáyana, be not the contrary of that propitious Divinity which thou hast always been to us; the rest of the stanza is equally obscure: "Since thou makest us possessed of true speech (*sunritávatah*), therefore thou art asked (*át arthayása it*) *arthayase eva*;" that is, to accept our praises. In this hymn, also, we have a burthen repeated at the close of each stanza.—*Wilson.*

2 *Patram hariyojanam*, a plate or patera filled with *hariyojanam*; the appellation of a mixture of fried barley, or other grain, and *Soma*-Juice.—*Wilson.*

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exhilarated by the (sacrificial) food, repair in thy chariot to thy beloved wife: quickly, Indra, yoke thy horses.

6. I harness thy long-maned steeds with (sacred) prayers: depart; take the reins in your hands: the effused and exciting juices have exhilarated thee, wielder of the thunderbolt; thus filled with nutriment, rejoice with thy spouse.

SUKTA X. (LXXXIII.)

Rishi and Deity as before; the metre is *Jagati*.

THE man who is well protected, Indra, by thy cares, (and dwells) in a mansion where there are horses, is the first who goes to (that where there are) cows; enrich him with abundant riches, as the unconscious rivers[1] flow in all directions to the ocean.

2. In like manner, as the bright waters flow to the sacrificial ladle, so they (the Gods) look down (upon it); as the diffusive light (descends to earth), the Gods convey it, desirous of being presented to them by progressive (movements to the altar), and are impatient to enjoy it, filled with the oblation, as bridegrooms long for (their brides).[2]

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1 *Vichétasaḥ ápaḥ*; the epithet is explained by the Scholiast, 'the sources of excellent knowledge,'—*vis'ishtajñánaketubhútáḥ*; and Rosen renders it, accordingly, *sapientiam conferentes*; but it seems preferable to understand the prefix *vi* in its sense of privation, for it is not very intelligible how the waters should confer, or ever possess, intelligence.—*Wilson*.

2 In this sta za, as usual in the more elaborate metres, we encounter strained collocations and elliptical and obscure allusions,

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3. Thou hast associated, Indra, words of sacred praise with both (the grain and butter of oblation), placed together in ladles, and jointly presented to thee, so that (the sacrificer), undisturbed, remains (engaged) in thy worship, and is prosperous; for to the sacrificer pouring out oblations (to thee), auspicious power is granted.

4. The Aṅgirasas first prepared (for Indra) the sacrificial food, and then, with kindled fire, (worshipped him) with a most holy rite: they, the institutors (of the ceremony), acquired all the wealth of Paṇi, comprising horses, and cows, and (other) animals.

5. Atharvaṇ first by sacrifices discovered the path (of the stolen cattle): then the bright Sun, the cherisher of pious acts, was born.[1] Atharvaṇ regained the cattle; Kávya (Us'anas) was associated with him.[2]

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imperfectly transformed into something intelligible by the additions of the Scholiast; thus, *avaḥ pas'yanti*, 'they look down,' is rendered special by adding *dévâḥ*, 'the Gods,' who look down, it is said, upon the sacrificial ladle, *hotriyam*, well pleased to behold it filled with the intended libation. The Text, again, has only "as diffused light;" the Comment adds, "descends on earth." In the next phrase we have, "the Gods lead that which is pleased by the libation, and wishes for them, either by progressive movements, or in an eastern direction (*práchair*), as bridegrooms delight." What is so led, and whither? The ladle, *chamasa*, the altar, *védi*, as well as the bride or maiden, *kanayâkâ*, are filled up by the Comment. The same character of brevity and obscurity pervades the entire hymn.—*Wilson*.

1. *A'jani*; but it may mean, as the Scholiast says, "the Sun appeared, in order to light the way to the cave where the cows were hidden.—*Wilson*.

2. With Indra, according to the Comment, which also identifies Kávya with Us'anas, and the latter with Bhrigu; "*Kávyaḥ Kaveḥ putra Us'aná Bhriguḥ*," meaning, however, perhaps, only that Us'anas was of the family of Bhrigu.—*Vishnu* Puráṇa, 82, n.—*Wilson*.

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Let us worship the immortal (Indra), who was born to restrain (the Asuras).[1]

6. Whether the holy grass be cut (for the rite) that brings down blessings,[2] whether the priest repeats the (sacred) verse in the brilliant (sacrifice), whether the stone (that expresses the *Soma*-Juice) sound like the priest who repeats the hymn, on all these occasions Indra rejoices.

SUKTA XI. (LXXXIV.)

THE Deity and the *Rishi* are the same, but the metre is diversified. The first six stanzas are in the *Anushtubh* measure; the three next, in *Ushnih*; the three next, in *Pankti*; the three next, in *Gáyatrí*; and the next three, in the *Trishtubh*; the nineteenth verse is in the *Brihati*-, and the twentieth, in the *Sato-Brihati*-, metre.

THE *Soma*-Juice has been expressed, Indra, for thee: potent humbler (of thy foes), approach; may vigour fill thee (by the potation), as the Sun fills the firmament with his rays.

2. May his horses bear Indra, who is of irresistible prowess, to the praises and sacrifices of sages and of men.

3. Slayer of Vṛitra, ascend thy chariot, for thy horses have been yoked by prayer; may the stone

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1 The Text has only *yamasya játam*; the Comment explains the former, *asuránám niyamanártham.—Wilson.*

2 *Swápatyáya*; resolving this into *Su* and *ápatya*, Rosen renders it, *egregiam prolem conferentis causa*, and M. Langlois has, *le chef de famille, jaloux d'obtenir une heureuse postérité*. Sáyana understands it differently, and explains it by *Sobhanápatana hetubhútáya*,—for the sake of the descent, or coming down, of what is good.—*Wilson.*

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(that bruises the *Soma*) attract, by its sound, thy mind towards us.

4. Drink, Indra, this excellent, immortal, exhilarating libation, the drops of which pellucid (beverage) flow towards thee in the chamber of sacrifice.

5. Offer worship quickly to Indra; racite hymns (in his praise); let the effused drops exhilarate him; pay adoration to his superior strength.

6. When, Indra, thou harnessest thy horses, there is no one a better charioteer than thou; no one is equal to thee in strength; no one, although well-horsed, has overtaken thee.

7. He who alone bestows wealth upon the man who offers him oblations, is the undisputed sovereign, Indra:—ho![1]

8. When will he trample with his foot upon the man who offers no oblations, as if upon a coiled-up snake;[2] when will Indra listen to our praises?—ho!

9. Indra grants formidable strength to him who worships him, having libations prepared:—ho!

10. The white cows drink of the sweet *Soma*-Juice thus poured forth, and, associated with the bounti-

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1 This verse and the two following end with the unconnected term *Aṅga*, which the Scholiast interprets 'quick;' but it is more usually an interjection of calling; so Rosen has *Ohe!* M. Langlois, *Oh viens!*—*Wilson.*

2 The Text has *kshumpa*, explained, *ahichchhatraka;* properly, a thorny plant, but apparently intended by the Scholiast for a snake coiled up, or one sleeping in a ring, which is therefore killed without difficulty: *mand'alákarena s'ayánam kaschid-anáyásena hanti.* Rosen prefers the usual sense, *pede fruticem velut conteret.*—*Wilson.*

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ful Indra, for the sake of beauty, rejoice: abiding (in their stalls), they are expectant of his sovereignty.[1]

11. Desirous of his contact, those brindled cows dilute the *Soma*-Juice with their milk: the milch-kine that are loved of Indra, direct his destructive thunderbolt against his foes, abiding (in their stalls), expectant of his sovereignty.

12. These intelligent kine reverence his prowess with the adoration (of their milk); they celebrate his many exploits as an example to later (adversaries); abiding (in their stalls), expectant of his sovereignty.

13. Indra, with the bones of Dadhyañch, slew ninety times nine Vṛitras.[2]

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1 This, which constitutes the burthen of the triad, is rather obscure; the Text is, *vasvíranu swarájyam*, literally, dwelling after, or according to, his own dominion. Sáyana does not make it more intelligible: "Those cows," he says, "who, by giving milk, are the means of providing habitation (*nivásakárinyah*), remain looking to the kingdom of him, or Indra;" so Rosen has, *domicilium procurantes, quæ ipsius dominium respicientes adstant.*—*Wilson.*

2 Dadhyañch, also named Dadhícha and Dadhícni, is a well-known sage in *Pauránik* legend, of whom, it is said, that his bones formed the thunderbolt of Indra. The story seems to have varied from the original *Vaidik* fiction, as we shall have subsequent occasion to notice (*Súkta* CXVI.). In this place, the story told by the Scholiast also somewhat differs. He relates, that while Dadhyañch, the son of Atharvan, lived, the Asuras were intimidated and tranquillized by his appearance, but when he had gone to *Swarga*, they overspread the whole earth. Indra, inquiring what had become of him, and whether nothing of him had been left behind, was told that the horse's head with which he had at one time taught the Madhuvidyá to the As'wins, was somewhere in existence, but no one knew where. Search was made for it, and it was found in the lake S'aryanavat, on the skirts of Kurukshétra; and with the bones of the skull, Indra slew the Asuras, or, as otherwise explained, foiled the nine times ninety, or eight hundred and ten, stratagems or devices of the Asurás or Vritras. The Scholiast accounts for the

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14. Wishing for the horse's head hidden in the mountains, he found it at S'aryanávat.

1 The (solar rays) found on this occasion the light of Twashtṛi verily concealed in the mansion of the moving Moon.[1]

1 Who yokes to-day to the pole of the car (of Indra) his vigorous and radiant steeds, whose fury is unbearable, in whose mouths are arrows, who trample on the hearts (of enemies), who give happiness (to friends). (The sacrificer) who praises their (performance of their) duties obtains (long) life.[2]

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number, by saying, that, in the beginning, the *A'surîmaya*, or demoniac illusion, was practised in the three worlds, for three periods in each,—past, present, and future, whence it was ninefold; each being exerted with three *s'aktis*, or energies, made the number twenty-seven; each of these again being modified by the three *gunas*, they become eighty-one, and the scene of their display extending to each of the ten regions of space, the total reaches the nine times ninety of the Text, or eight hundred and ten. This seems to be pure invention, without any rational or allegorical meaning.—*Wilson*.

1 The Text has only "they found;" the Scholiast, following Yáska (*Nir.* 4, 25), supplies *A'ditya rásmayah*, the rays of the Sun. Twashtṛi is here used for the Sun, being one of the A'dityas; or, according to the Scholiast, for Indra, to whom the hymn is addressed, and who is also one of the A'dityas. The purport of the stanza is apparently the obscure expression of an astronomical fact, known to the authors of the *Védás*, that the Moon shone only through reflecting the light of the Sun; so it is said, "the rays of the Sun are reflected back in the bright watery orb of the Moon;" and again, "the solar radiance, concealed by the night, enters into the Moon, and thus dispels darkness by night as well as by day." According to the *Nirukta*, 2, 6, it is one ray of the Sun (that named Sushumna) which lights up the Moon, and it is with respect to that, that its light is derived from the Sun. The *Puránas* have adopted the doctrine of the *Védas*.—*Vishnu Purana*, 36

2 Another interpretation may be assigned to this verse, which turns upon rendering *Kah* by Prajápati, instead of *who*, and *ga* by

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17. Who goes forth, (through dread of foes, when Indra is at hand); who is harmed (by his enemies); who is terrified; who is aware that Indra is present, who that he is night?[1] What need is there that any one should importune Indra for his son, his elephant, his property, his person, or his people?

18. Who praises the (sacrificial) fire, (lighted for Indra), or worships him with the oblation of clarified butter, presented in the ladle, according to the constant seasons?[2] To whom do the Gods quickly bring (the wealth) that has been called for? What sacrificer, engaged in offering oblations and favoured by the Gods thoroughly knows Indra?

19. Powerful Indra, be present and be favourable to the mortal (who adores thee): there is no other giver of felicity, Maghavan, than thou; hence, Indra, I recite thy praise.

20. Granter of dwellings, let not thy treasury, let not thy benefits,[3] ever be detrimental to us. Friend of mankind, bring to us, who are acquainted with prayers, all sorts of riches.

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words of the Véda, instead of *horses*; making, "Prajápati combines to-day with the burthen of the sacrifice the sacred words that are effective, brilliant, essential, emitted from the mouth, animating the heart, and productive of happiness: the worshipper who fulfils the object of such prayers, obtains life."—*Wilson.*

1 That is, we know it very well, and are therefore secure in his presence at this ceremony; or *Kah* may again be explained by Prajápati, with the sense of the stanza modified accordingly.—*Wilson.*

2 *Ritubhir dhruvebhiḥ*; in which *ritu* may have its ordinary sense of 'season;' or the passage may mean, 'presented by the Divinities called *Ritus*, who preside over sacrifices,' as in the Text, *Ritavo vai práyájaḥ*,—the *Ritus* are the chief sacrifices; *i.e.*, *prayájadevatáḥ*,—the Deities presiding over them.—*Wilson.*

3 *Utayaḥ*, benefits, assistances; but it may be read, *dhútayaḥ*, shakers, agitators; *i.e.*, the Maruts, or winds.—*Wilson.*

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ANUVA'KA XIV.

SUKTA I. (LXXXV.)

THE Deities are the Maruts, the *Rishi*, Gotama: the metre of the fifth and twelfth verses is *Trishtubh*, of the rest, *Jagatí*.

THE Maruts who are going forth decorate themselves like females: thy are gliders (through the air), the sons of Rudra, and the doers of good works, by which they promote the welfare of earth and heaven: heroes, who grind (the solid rocks), they delight in sacrifices.

2. They, inaugurated by the Gods,[1] have attained majesty; the sons of Rudra have established their dwelling above the sky: glorifying him (Indra) who merits to be glorified, they have inspired him with vigour: the sons of Pris'ni have acquired dominion.

3. When the sons of earth[2] embellish themselves with ornaments, they shine resplendent in their persons with (brilliant) decorations; they keep aloof every adversary: the waters follow their path.[3]

4. They who are worthily worshipped shine with various weapons: incapable of being overthrown, they are the overthrowers (of mountains): Maruts, swift as thought, intrusted with the duty of sending rain, yoke the spotted deer to your cars.

5. When, Maruts, urging on the cloud, for the sake of (providing) food, you have yoked the deer to

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1 *Ushitasaḥ*, wetted, sprinkled with holy water by the Gods,—*Devair-abhishiktaḥ*.—*Wilson*.

2 Here they are called *Gomataraḥ*, having for their mother the cow; that is, the earth under that type, equivalent to *Pris'ni* in the preceding stanza.—*Wilson*.

3 That is, rain follows the wind.—*Wilson*.

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your chariots, the drops fall from the radiant[1] (Sun), and moisten the earth, like a hide, with water.

6. Let your quick-paced, smooth-gliding coursers bear you hither); and, moving swiftly, come with your hands (filled with good things): sit, Maruts, upon the broad seat of sacred grass, and regale yourselves with the sweet sacrificial food.

7. Confiding in their own strength, they have increased in (power); they have attained heaven by their greatness, and have made (for themselves) a spacious abode: may they, for whom Vishṇu defends (the sacrifice) that bestows all desires and confers delight, come (quickly), like birds, and sit down upon the pleasant and sacred grass.

8. Like heroes, like combatants, like men anxious for food, the swift-moving (Maruts) have engaged in battles: all beings fear the Maruts, who are the leaders (of the rain), and awful of aspect like princes.

9. Indra wields the well-made, golden, many-bladed thunderbolt, which the skilful Twashṭṛi[2] has framed for him, that he may achieve great exploits in war. He has slain Vṛitra and sent forth an ocean of water.

10. By their power, they bore the well aloft, and clove asunder the mountain that obstructed their path: the munificent Maruts, blowing upon their

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1 *Arusha* is the term of the Text,—'the radiant,' which may apply either to the Sun or to the Agni of lightning, either being in like manner the source of rain.—*Wilson.*

2 *Twashṭṛi* here reverts to his usual office of artisan of the gods.

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pipe,[1] have conferred, when exhilarated by the *Soma*-Juice, desirable (gifts upon the sacrificer).

11. They brought the crooked well to the place (where the *Muni* was), and sprinkled the water upon the thirsty Gotama:[2] the variously-radiant (Maruts) come to his succour, gratifying the desire of the sage with life-sustaining (waters).

12. Whatever blessings (are diffused) through the three worlds, and are in your gift, do you bestow upon the donor (of the oblation), who addresses you with praise; bestow them, also, Maruts, upon us, and grant us, bestowers of all good, riches, whence springs prosperity.

SÚKTA II. (LXXXVI.)

Rishi and Deities the same; the metre is *Gáyatrí*.

THE man in whose mansion, resplendent Maruts, descending from the sky, you drink (the libation), is provided with most able protectors.

2. Maruts, bearers of oblations, hear the invocation of the praises of the worshipper with or (without) sacrifices.[3]

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1 *Dhamanto vánam.* The Scholiast explains *vánám* to be a lute, a *viná* with a hundred strings,—a short of Æolian harp, perhaps; *dhamanta*, 'blowing,' would better apply to a pipe, a wind instrument.

2 In this and the next stanza, allusion is made to a legend in which it is related that the *Rishi Gotama*, being thirsty, prayed to the *Maruts* for relief, who thereupon brought a well from a distance to his hermitage. This exploit is subsequently (Sukta CXVI.) related to the *Aswins*.

3 The expression is *yajnair-vá*, 'with sacrifices or;' the 'without' is supplied by the Scholiast.

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3. And may he for whom ministrant priests have sharpened[1] the sapient (troop of the Maruts), walk among pastures crowded with cattle.

4. The libation is poured out for the hero (band) at the sacrifice, on the appointed days, and the hymn is repeated, and their joy (is excited).

5. May the Maruts, victorious over all men, hear (the praises) of this (their worshipper), and may (abundant) food be obtained by him who praises them.

6. Enjoying the protection of you who behold all things, we have offered you, Maruts, (oblations) for many years.

7. Maruts, who are to be especially worshipped, may the man whose offering you accept be ever prosperous.

8. Possessors of true vigour, be cognizant of the wishes of him who praises you, and toils in your service, desirous of (your favour.)

9. Possessors of true vigour, you have displayed your might, with the lustre (of which) you have destroyed the Rákshasas.

10. Dissipate the concealing darkness; drive away every devouring (foe); show us the light we long for.

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1 *Atakshata*, have sharpened, *i.e.*, have excited or animated, by their offerings.

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SUKTA III. (LXXXVII.)

Rishi and Deities as before; metre, *Jagati.*

ANNIHILATORS (of adversaries,) endowed with great strength, loud-shouting, unbending, inseparable[1] partakers of the evening oblation,[2] constantly worshipped and leaders (of the clouds), (the Maruts), by their personal[3] decorations, are conspicuous (in the sky), like certain rays of the sun.

2. When, Maruts, flying like birds along a certain path (of the sky), you collect the moving passing (clouds) in the nearest portions (of the firmament), then coming into collision with your cars, they pour forth (the waters); therefore, do you shower upon your worshipper the honey-coloured rain[4]

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1 Always associated in troops.—*Wilson.*

2 The term is Rijíshinaḥ, which is not very clearly explained; Rijísha, in ordinary use, means a frying-pan, but here the Scholiast seems to consider it as a synonym of *Soma*, the Maruts being thus named because they are entitled, at the third daily ceremonial, or the evening worship, to a share of the effusion of the Rijísha,—Rijíshasya *abhishavát*; or the term may signify, he adds, "the acquirers or receivers of the juices,"—*Prárjayitáraḥ rasánám*; from *rij*, to acquire: Rosen has, *lance sacrificii cultí*; M. Langlois. *amis de nos sacrifices.* —*Wilson.*

3 *Stríbhiḥ*, covering, or clothing; from *stri*, to cover; an epithet of *anjíbhih*, ornaments; *swasarírasyáchchhádakair ábharanaiḥ*,—with ornaments covering their own persons. As the word is separated from the substantive, however, by the intervening simile, "like some rays" (*kechid usrá iva*), it has been understood in a different sense by former translators: thus, Rosen has, *Ornamentis dignoscuntur, vari lucis radii velut qui stellis effunduntur*; and M. Langlois, *Les Maruts brillent sous leurs parures, comme les nuages sous les feux des étoiles*; but *stríbhiḥ* cannot have any relation to *stars.*—*Wilson.*

4 *Madhuvarnam*, having the colour of honey; or, according to the Commentator, being equally pure or pellucid (*swachchha*).—*Wilson.*

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3. When they assemble (the clouds) for the good work, earth trembles at their impetuous movements, like a wife (whose husband is away): sportive, capricious, armed with bright weapons, and agitating (the solid rocks), they manifest their inherent might.

4. The troop of Maruts is self-moving, deer-borne, ever young, lords of this (earth), and invested with vigour: you, who are sincere liberators from debt,[1] irreproachable, and shedders of rain, are the protectors of this our rite.

5. We declare by our birth our ancient sire, that the tongue (of praise) accompanies the manifesting (invocation of the Maruts) at the libations of the *Soma*; for, inasmuch as they stood by, encouraging Indra in the conflict, they have acquired names that are to be recited at sacrifices.

6. Combining with the solar rays, they have willingly poured down (rain) for the welfare (of mankind), and, hymned by the priests, have been pleased partakers of the (sacrificial food); addressed with praises, moving swiftly, and exempt from fear, they have become possessed of a station agreeable and suitable to the Maruts.

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[1] By making their worshippers wealthy.—*Wilson.*

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SUKTA IV. (LXXXVIII.)

Rishi and Deity as before; the metre of the first and last stanzas *Prastara-pankti* of the intermediate four, *Jagatí*.

COME, Maruts,[1] with your brilliant, light-moving, well-weaponed, steed-harnessed chariots; doers of good deeds, descend like birds, (and bring us) abundant food.

2. To what glorifier (of the Gods) do they repair with their ruddy, tawny, car-bearing horses for his advantage? bright as burnished (gold), and armed with the thunderbolt, they furrow the earth with their chariot-wheels.

3. Maruts, the threatening (weapon) are upon your persons, (able to win) dominion: (to you) they raise lofty sacrifices, like (tall) trees: well-born Maruts, for you do wealthy worshippers enrich the stone (that grinds the *Soma*-Plant).

4. Fortunate days have befallen you, (sons of Gotama), when thirsty, and have given lustre to the rite for which water was essential; the sons of Gotama, (offering) oblations with sacred hymns, have raised aloft the well (provided) for their dwelling.

5. This hymn is known to be the same as that which Gotama recited, Maruts, in your (praise), when

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[1] The Scholiast here proposes various etymologies of the name Marut, some of which are borrowed from Yáska, *Nír.* 11, 13. They *sound (ruvanti*, from *ru*), having attained mid-heaven (*mitam*); or, They *sound* without measure (*amitam*); or, They *shine* (from *ruch*) in the clouds *made* (*mitam*) by themselves; or, They *hasten* (*dravanti*) in the sky. All the minor Divinities, that people the mid air said in *Védás* to be styled Maruts, as in the Text, "All females whose station is the middle heaven, the all-pervading masculine Váyu, and all the troops (of Demigods), are Maruts." Sáyana also cites the *Pauránik* tradition of the birth of the forty-nine Maruts, in seven troops, as the sons of Kas'yapa—(*Vishnu Purána*).

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he beheld you seated in your chariots with golden wheels, armed with iron weapons, hurrying hither and thither, and destroying your mightiest foes.

6. This is that praise, Maruts, which, suited (to your merits), glorifies every one of you. The speech of the priest has now glorified you, without difficulty, with sacred verses, since (you have placed) food in our hands.

SUKTA V. (LXXXIX.)

THE *Rishi*, as before, Gotama; but the hymn is addressed to the Vis'wadévas. The metre of the first five stanzas and of the seventh is *Jagatí*; of the sixth, *Virátsthána*, and of the last three, *Trishtubh*.

MAY auspicious works, unmolested, unimpeded, and subversive (of foes), come to us from every quarter; may the gods, turning not away from us, but granting us protection, day by day, be ever with us for our advancement.

2. May the benevolent favour of the gods (be ours); may the bounty of the gods, ever approving of the upright, light upon us; may we obtain the friendship of the gods, and may the gods extend our days to longevity.

3. We invoke them with an ancient Text,[1] Bhaga, Mitra, Aditi, Daksha, Asridh, Aryaman, Varuṇa, Soma, the As'wins; and may the gracious Saraswati grant us happiness.[2]

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1 *Purvayá nividá; nivid* is a synonym of *vách*, speech, or a text; here said to be a Text of the *Véda*.—*Wilson*.

2 Most of these, here included amongst the Vis'wadévas, have occurred before; but the Scholiast here also explains their functions:—

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4. May the wind waft to us the grateful medicament;[1] may mother earth, may father heaven, (convey) it (to us);[2] may the stones that express the *Soma*-Juice, and are productive of pleasure, (bring) it (to us); As'wins, who are to be meditated upon, hear (our application).

5. We invoke that lord of living beings, that protector of things immovable, Indra, who is to be propitiated by pious rites, for our protection; as Púshan has ever been our defender for the increase of our riches, so may he (continue) the unmolested guardian of our welfare.

Bhaga and Mitra are A'dityas, and the latter is especially the lord of day, as, by the text, *maitram vá ahar*,—the day is dependent on Mitra. Aditi is the mother of the gods; Daksha is called a *Pra jápati áble* to make the world; or, he is the creator (*Hiranyagarbha*), diffused among breathing or living creatures as breath or life; as by the Text, *Práno vai Daksha*,—Daksha verily is breath. Asridh, from *sridh*, to dry up; undrying, unchanging; that is the class of *Maruts*. Aryaman is the sun, as by the Text, *Asau vá áditya aryama*,—he, the sun, is Aryaman. Varuna is named from *vri*, to surround, encompassing the wicked with his bonds; he is also the lord of night, as by the Text, *Várunír ratri*,—the night is dependent on Varuna. *Soma* is twofold; the plant so called on earth, and the moon, as a Divinity in heaven. The As'wins are so termed either from having horses (*as'wavantau*), or from pervading all things, the one with moisture, the other with light, according to Yáska, who also states the question; Who were they? which is thus answered; according to some, they are heaven and earth; to others, day and night; according to others, the sun and moon; and, according to the traditionists (*Aitihásika*), they were two virtuous princes.—*Nirukta* 12, I.—*Wilson*.

3 *Bhéshajam*; that medicament which the As'wins, as the physicians of the gods, are qualified to bestow. No other specification is given. —*Wilson*.

4 Earth is so termed, as producing all things necessary for life; and heaven as sending rain, and therefore indirectly nourishing all things.—*Wilson*.

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6. May Indra, who listens to much praise, guard our welfare; may Púshan, who knows all things, guard our welfare; may Tárkshya,[1] with unblemished weapons, guard our welfare.

7. May the Maruts, whose coursers are spotted deer, who are the sons of Pris'ni, gracefully-moving, frequenters of sacrifices, (seated) on the tongue of Agni,[2] regarders (of all), and radiant as the sun, may all the gods come hither for our preservation.

8. Let us hear, gods, with our ears, what is good; objects of sacrifice, let us see with our eyes what is good; let us, engaged in our praises, enjoy, with firm limb and (sound) bodies, the term of life granted by the gods.[3]

9. Since a hundred years were appointed (for the life of man), interpose not, gods, in the midst of our passing existence, by inflicting infirmity on our bodies, so that our sons become our sires.[4]

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1 *Tárkshya* is a patronymic, implying son of Triksha and, according the Scholiast, Garuda. He is termed in the Text *Arishtanémi*,—he who has unharmed or irresistible (*arishta*) weapons (*némi*); or the latter may imply, as usual, the circumference of a wheel,—whose chariot-wheel is unimpeded; but *Arishtanémi* occurs in the *Váyu Purána*, as the name of a *Prajápati*, so that the passage might mean *Arishtanémi*, the son of *Triksha*, which, according to some authorities, is a name of the patriarch Kas'yapa: the same make *Tárkshya* a synonym of *Arúná*, the personified dawn. It is doubtful if we have any reference to the vehicle of *Vishnu, Garuda.*—*Wilson.*

2 This may be predicated of all the deities, as they receive oblations through the mouth of Agni.—*Wilson.*

3 *Devahitam*; whence it may be rendered, as the Scholiast proposes, in the singular, understanding by *Déva, Prajápati*, either a patriarch or Brahmá. The Commentator says the limit of human life is 116 or 120 years, but the stanza specifies a century.—*Wilson.*

4 That is, let us not become so feeble and infirm as to be, as it were, infants, and to require the paternal care of our own sons

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10. Aditi[1] is heaven; Aditi is the firmament; Aditi is mother, father, and son; Aditi is all the gods; Aditi is the five classes of men;[2] Aditi is the generation and birth.[3]

SUKTA VI. (XC.)

THE *Rishi* is the same, the deities are various, the mere *Gáyatrí*.

MAY Varuna and the wise Mitra lead us, by straight paths, (to our desires) and Aryaman,[4] rejoicing with the gods.

2. For they are the distributors of wealth (over the world); and, never heedless, discharge their functions every day.

3. May they, who are immortal, bestow upon us mortals, happiness, annihilating our foes.

4. May the adorable Indra, the Maruts, Pushan, and Bhaga, so direct our paths, (that they may lead) to the attainment of good gifts.

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1 Aditi, literally meaning the independent or the indivisible, may here signify either the earth, or the mother of the gods, according to the Scholiast. According to *Yáska*, the hymn declares the might of Aditi,—*aditer vibhutim achachate* (*Nir.* 4, 23); or, as Sáyana, "Aditi is hymned as the same with the universe.

2 As before noticed, the five orders of men are said to be the four castes and the outcastes. It is also interpreted five classes of beings, or Gods, men, *Gandharbas* (including *Apsarasas*), Serpents, and *Pitris*; Gods *Asuras*, and *Rákshasas*.

3 *Játam* is the actual birth of beings, *Janitwam*, the faculty of being born, generation. Rosen renders the terms, *natum* and *nasciturum*.

4 Aryaman is said to be the sun in his function of separating day from night.

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5. Pushan, Vishnu,[1] Maruts, make our rites restorative of our cattle; make us prosperous.

6. The winds[2] bring sweet (rewards) to the sacrificer; the rivers bring sweet (waters); may the herbs yield sweetness to us.

7. May night and morn be sweet; may the region of the earth be full of sweetness; may the protecting heaven be sweet to us.

8. May Vanaspati be possessed of sweetness towards us; may the sun be imbued with sweetness; may the cattle be sweet to us.

9. May Mitra be propitious to us; may Varuna, may Aryaman, be propitious to us; may Indra and Brihaspati be propitious to us; may the wide-stepping Vishnu be propitious to us.

SUKTA VII. (XCI.)

THE *Rishi* is still Gotama, the deity is Soma; from the fifth to the sixteenth stanza the metre is *Gáyatrí*; the seventeenth, *Ushnih*, the rest, *Trishtubh*.

THOU, Soma, art thoroughly apprehended by our understanding; thou leadest us along a straight path: by thy guidance, Indra, our righteous fathers obtained wealth amongst the gods.

2. Thou, Soma, art the doer of good by holy acts; thou art powerful by thine energies, and knowest all things; thou art the showerer (of benefits) by thy bounties, and (art great) by thy greatness; thou, the

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1 Vishnu is said to mean the pervader, or pervading deity.

2 The term of the text is *Evayávan*, which is explained by the Scholiast the troop of Maruts, from their going with horses (*evaih*).

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guide of men, hast been well nourished by sacrificial offerings.

3. Thy acts are (like those) of the royal Varuna:[1] thy glory, Soma, is great and profound; thou art the purifier (of all), like the beloved Mitra; thou art the augmenter of all, like Aryaman.

4. Endowed with all the glories (that are displayed) by thee in heaven, on earth, in the mountains, in the plants, in the waters, do thou, illustrious[2] Soma, well-disposed towards us, and devoid of anger, accept our oblations.

5. Thou, Soma, art the protector, the sovereign, of the pious,[3] or even the slayer of Vritra; thou art holy sacrifice.[4]

6. Thou, Soma, fond of praise, the lord of plants, art life to us: if thou wilt, we shall not die.

---

1 *Rajno te Varunasya.* The Scholiast would seem to argue that Varuna here means that which is enclosed in a cloth, or the *Soma* plant that has been purchased for a sacrifice,—*Yágártham áhritah krito vastrenávritah Soma* Varunah, chiefly because *Soma* is the king of the Brahmans; as by the text of the *Veda*, *Soma asmákam Brahmanánám Rájá*,—Soma is the king of us Brahmans; and *Somarájno Brahmanáh*,—the Brahmans have Soma for king. But in that sense the moon, not the plant, is usually understood by *Soma*, and there does not appear any reason for understanding the term Varuna in any other than its usual acceptation. The title of *Rájá* we have already seen is not unfrequently assigned to him, although, as the following stanzas show, it was equally given to *Soma*.

2 Or royal (*Rájan*) *Soma*.

3 *Satpatis twam Rájá uta.* *Sat* may be explained, also, according to the Scholiast, by Brahman, making the sentence, "the protector, or lord (*Pati*), or the king (*Rájá*), of the Brahmans."

4 *Soma* may be considered as identifiable with sacrifice, from the essential part it performs in it (*tadrupo bhavati sádhyatvát yajñánam*).

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7. Thou bestowest, Soma, upon him who worships thee, whether old or young, wealth, that he may enjoy, and live.

8. Defend us, royal Soma, from every one seeking to harm us: the friend of one like thee can never perish.

9. Soma, be our protector with those assistances which are sources of happiness to the donor (of oblations.

10. Accepting this our sacrifice, and this our praise, approach, Soma, and be to us as the augmenter of our rite.

11. Acquainted with hymns, we elevate thee with praises; do thou, who art benignant, approach.

12. Be unto us, Soma, the bestower of wealth, the remover of disease, the cognizant of riches, the augmenter of nutriment, an excellent friend.

13. Soma, dwell happy in our hearts, like cattle in fresh pastures, like men in their own abodes.

14. The experienced sage commends the mortal who through affection, divine Soma, praises thee.

15. Protect us, Soma, from calumny, preserve us from sin; pleased with our service, be our friend.

16. Increase, Soma: may vigour come to thee from every side: be diligent in the supply of food (to us.)

17. Exulting Soma, increase with all twining plants, be to us a friend: well supplied with food, we may prosper.

18. May the milky juices flow around thee; may sacrificial offerings and vigour be concentrated in the destroyer of foes; and, being fully nourished, do thou

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provide, Soma, excellent viands in heaven for our immortality.

19. Whichever of thy glories (men) worship with oblations, may our sacrifice be invested with them all: come to our mansions, Soma, who art the bestower of wealth, the transporter (over difficulties); attended by valiant heroes, the non-destroyer of progeny.

20. To him who presents (offerings), Soma gives a a milch-cow, sweet horse, and a son who is able in affairs, skilful in domestic concerns, assiduous in worship, eminent in society, and who is an honour to his father.

21. We rejoice, Soma, contemplating thee, invincible in battle, triumphant amongst hosts, the granter of heaven, the giver of rain, the preserver of strength, born amidst sacrifices, occupying a brilliant dwelling, renowned and victorious.

22. Thou, *Soma*, hast generated all these herbs, the water, and the kine; thou hast spread out the spacious firmament; thou hast scattered darkness with light.

23. Divine and potent *Soma*, bestow upon us, with thy brilliant mind, a portion of wealth: may no (adversary) annoy thee; thou art supreme over the valour of (any) two (mutual) opponents: defend us (from our enemies) in battle.[1]

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1 There is evidently great confusion in this hymn between *Soma*, the moon, and *Soma*, the acid Asclepias. Few passages indicate the former distinctly, except, perhaps, verse 22, which alludes to the function of scattering darkness by light.

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SUKTA VIII. (XCII.)

The *Rishi* is Gotama, the deity is *Ushas* (the dawn), except in the last triad, which is addressed to the *Aswins*. The metre of the first four verses is *Jagati*, of the last six, *Ushnih*, of the rest *Trishtubh*.

THESE divinities of the morning[1] have spread light (over the world); they make manifest the light in the eastern portion of the firmament, brightening all things, like warriors burnishing their weapons; the radiant and progressing mothers[2] (of the earth), they travel daily (on their course).

2. Their purple rays have readily shot upwards; they have yoked the easily-yoked and ruddy kine (to their car); the deities of the dawn have restored, as of yore, the consciousness (of sentient creatures), and, bright-rayed, have attended upon the glorious sun.

3. The female leaders (of the morning) illuminate[3] with their inherent radiance the remotest parts (of the heaven), with a simultaneous effort, like warriors[4] (with their shining arms in the van of battle), bringing every kind of food to the performer of good works, to the bountiful, and to the worshipper who presents libations.

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1 We have the term *Ushasah* in the plural, intending, according to the commentator, the divinities that preside over the morning; but, according to *Yáska*, the plural is used honorifically only, for the singular personification.—*Nirukta*, 12. 7.

2 Or *mátri* may mean simply maker, author; authors of light,—*bhaso nirmatryah.*—*Nirukta*, 12, 7.

3 *Archanti*; literally, worship; that is, the heavens; but the term is used for spreading over, or extending.

4 The text has only "like warriors;" the Scholiast explains the comparison,—"as they spread with bright arms along the front of the array, so the rays of the dawn spread along the sky before the coming of the sun.

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4. Ushas cuts off the accumulated (glooms), as a barber (cuts off the hair);[1] she bares her bosom as a cow yields her udder (to the milker); and, as cattle hasten to their pastures, she speeds to the east, and, shedding light upon all world, dissipates the darkness.

5. Her brilliant light is first seen towards (the east); it spreads and disperses the thick darkness: she anoints her beauty as the priests anoint the sacrificial food in sacrifices: the daughter of the sky[2] awaits the glorious sun.

6. We have crossed over the boundary of darkness. Ushas restores the consciousness (of living beings); bright-shining, she smiles, lik a flatterer, to obtain favour, and, lovely in all her radiance, she has swallowed for our delight, the darkness.

7. The brilliant daughter of the sky, the exciter of pleasant voices,[3] is praised by the descendants of Gotama. Ushas, grant us food associated with progeny and dependants, and distinguished by horses and cattle.

8. May I obtain, Ushas, that ample wealth which confers fame, posterity, troops of slaves, and is characterized by horses; which thou, who aboundest in riches, and art the giver of food, displayest, (when gratified) by hymns and holy sacrifices.

---

1 *Nritur iva*, 'like a barber,' is the phrase of the text; or *Nrituh* may mean a dancing-girl, when the translation will be, "Ushas displays graces, like a dancing-girl" (*peśánsi vapate*); the former meaning either darkness or elegance, the latter, either to cut off, or to possess. There is no point of similitude expressed in Rosen's version, *Tenebras dissipat Aurora, veluti saltatrix.*

2 *Duhitá divah*, the daughter of heaven, or the sky.

3 With the appearance of dawn, the cries of various animals and birds, and the voices of men, are again heard.

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9. The divine (Ushas), having lighted up the whole world, spreads, expanding with her radiance, towards the west, arousing all living creatures to their labours; she hears the speech of all endowed with thought.

10. The divine and ancient Ushas, born again and again, and bright with unchanging hues, wastes away the life of a mortal, like the wife of a hunter cutting up and dividing the birds.[1]

11. She has been seen illuminating the boundaries of the sky, and driving into disappearance the spontaneously-retiring (night);[2] wearing away the ages of the human race, she shines with light like the bride of the sun.[3]

12. The affluent and adorable Ushas has sent her rays abroad, as (a cowherd drives) the cattle (to pasture), and spreads expansive, like flowing water; she is beheld associated with the rays of the sun, unimpeding sacred ceremonies.[4]

13. Ushas, possessor of food, bring us that various wealth by which we may sustain sons and grandsons.

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1 Like a *Swaghni;* literally, the wife of a dog-killer, but explained *Vyádhastri,* as in the text.

2 *Swasáram* is the only term in the text, explained, *Swayam sarantim,*—going of her own accord; the Scholiast adds *night,* otherwise, we might have understood it in its usual sense of 'sister;' making night the sister of morning.

3 *Járasya yoshá. Jára.* meaning the causer of the decay, or disappearance, of night is explained by, *Surya,* the sun.

4 *Aminati daivyáni vratáni,* not injuring, that is, favouring divine rites or offerings to the gods, which are to be performed by daylight, or after dawn; as by the text, *na rátram na Sáyam asti devayá ajushtam,*—sacrifice is not acceptable to the gods at night, or in the evening.

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14. Luminous Ushas, possessor of cows and horses, true of speech, dawn here to-day upon this (ceremony), that is to bring us wealth.

15. Possessor of food, Ushas, yoke, indeed, to-day, your purple steeds, and bring to us all good things.

16. Aswins, destroyers of foes, turn with favourable intentions your chariot towards our abode, which contains cattle and gold.

17. Aswins, who have sent adorable light from heaven[1] to man, bring us strength.

18. May the steeds awakened at dawn bring hither, to drink the *Soma*-Juice, the divine Aswins, who are the givers of happiness, the destroyers of foes, seated in a golden chariot.

SUKTA IX. (XCIII.)

The *Rishi* is Gotama, the deities are Agni and *Soma*: the metre of the three first stanzas is *Anushtubh*; of three, beginning with the ninth, *Gáyatrí*; of the eighth, *Jagati* or *Trishtubh*, and of the rest, *Trishtubh*.

AGNI and Soma showerers (of desires), favourably hear this my invocation, graciously accept my hymns, and bestow felicity on the donor (of the oblation).

2. Agni and Soma, grant to him who addresses this prayer to you both, store of cattle with sound strength and good horses

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[1] As before observed, the Aswins are sometimes identified with the sun and moon.

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3. Agni and Soma, may he who offers you the oblation of clarified butter, enjoy sound strength, with progeny, through all his life.

4. Agni and Soma, that prowess of yours, by which you have carried off the cows that were the food of Pani, is (well) known to us; you have slain the offspring of Brisaya,[1] and you have acquired the one luminary (the sun[2]), for the benefit of the many.

5. You two, Agni and Soma, acting together, have sustained these constellations in the sky; you have liberated the rivers that had been defiled from the notorious imputation.[3]

6. Agni and Soma, the wind brought one of you from heaven, a hawk carried off the other by force from the summit of the mountain;[4] growing vast by praise,

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1 *Brisayasya sesha;* the latter is a synonyme of *apatya,* offspring.—*Nirukta,* 3, 2. Brisaya is said to be a synonyme of *Twashtri,* here styled an *Asura.* The offspring of *Twashtri* is Vritra; and the agency of Agni and *Soma* in his death is explained by identifying them with the two vital airs, *Prána* and *Apána,* the separation of which from Vritra was the approximate cause of his death.

2 By the destruction of Vritra, the enveloping cloud, or gathered darkness, the sun was enabled to appear in the sky.

3 The imputation, or charge, of Brahmanicide, was incurred by Indra, it is said, in killing Vritra, who was a Brahman, but which guilt he transferred to river, women, and trees. This looks rather like a *Pauranik* legend. One of a more *Vaidik* character is also given; the rivers were defiled by the dead body of Vritra, which had fallen into them: their waters were consequently unfit to bear any part in sacred rites until they were purified by Agni and *Soma,* that is, by oblations to fire, and libations of *Soma*-Juice.

4 The legend relates that Váyu brought Agni from heaven at the desire of Bhrigu, when performing a sacrifice; *Soma* was brought from *Swarga,* on the top of Mount *Meru,* by *Gáyatri,* in the shape of a hawk; these are clearly allegorical allusions to the early use of fire and the *Soma* plant in religious ceremonies.

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you have made the world wide for (the performance of) sacrifice.

7. Agni and Soma, partake of the proffered oblation; be gracious to us; showerers (of desires), be pleased; prosperous and diligent protectors, be propitious, and grant to the sacrificer health and exemption from ill.

8. Agni and Soma, protect his sacrifice and defend him from ill, who, with a mind devoted to the gods, worships you with clarified butter and oblations: grant to the man engaged (in devotion) extreme felicity.

9. Agni and Soma, endowed with the like wealth, and invoked by a common invocation, share our praises, for you have (ever) been the chief of the gods.[1]

10. Agni and Soma, give ample (recompense) to him who presents to you both this clarified butter.

11. Agni and Soma, be pleased with these our oblations, and come to us together.

12. Agni and Soma, cherish our horses, and may our cows, affording (milk that yields butter for) oblations be well nourished; give to us, who are affluent, strength (to perform) religious rites, and make our sacrifice productive of wealth.

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1 The term is simply *Devatrá*, explained *deveshu prasastah*. Another text is quoted, which states that Agni and *Soma* are they who are the two kings of the gods (*Rájánau va etau devánám yad agnishomau.*)

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ANUVA'KA XV.

SUKTA I. (XCIV.)

The *Rishi* is Kutsa, the son of Angiras; the deity is Agni, associated in three parts of the eighth stanza with the gods in general, and in the half of the last with different divinities. The metre of the two last stanzas is *Trishtubh*, of the rest, *Jagati*.

To him who is worthy of praise, and all-knowing, we construct, with our minds, this hymn, as (a workman) makes) a car: happy is our understanding when engaged in his adoration: let us not suffer injury, Agni, through thy friendship.[1]

2. He, for whom thou sacrificest, accomplishes (his objects), abides free from aggression, and enjoys (wealth, the source of) strength; he prospers, and poverty never approaches him: let us not suffer injury, through thy friendship.

3. May we be able to kindle thee: perfect the rite, for through thee the gods partake of the offered oblations: bring hither the A'dityas[2] for we love them: let us not suffer injury, Agni, through thy friendship.

4. We bring fuel, we offer oblations, reminding thee of the successive seasons (of worship); do thou thoroughly complete the rite, in order to prolong our lives: let us not suffer injury, Agni, through thy friendship.

5. His genial (flames), the preservers of mankind, spread around, and both bipeds and quadrupeds are

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1 This last clause is the burden of all the stanzas except the concluding two: *Sakhye má rishámá vayam tava*,—May we not be injured in or by thy friendship; that is, according to the Scholiast, Do thou preserve us.

2 The sons of Aditi, that is, all the gods.

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enlivened by his rays; shining with various lustre, and illuminating (the world by night), thou art superior to the dawn: let us not, Agni, suffer injury through thy friendship.

6. Thou art the sacrificing or the invoking priest, thou art the principal (presenter of the offering), the director (of the ceremonies), their performer, or by birth the family priest;[1] thus conversant with all the priestly functions, thou performest perfect the rite: let us not, Agni, suffer injury through thy friendship.

7. Thou art of graceful form, and alike on every side, and, although remote, shinest as if nigh: thou seest, divine Agni, beyond the darkness of night: let us not, Agni, suffer injury through thy friendship.

8. Gods,[2] let the chariot of the offerer of the libation be foremost;[3] let our denunciations overwhelm the wicked: understand and fulfil my words: let us not suffer injury, Agni, through thy friendship.

9. Overcome with your fatal (weapons) the wicked and the impious, all who are enemies whether distant

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1 Agni is here identified with the chief of the sixteen priests engaged at solemn sacrifices. He is the *Adhwaryu*, usually called the reciter of the *Yajush*, here defined by the Scholiast as the presenter of the offerings; he is the *Hotri*, or invoking priest; he is the *Prasástri*, or the *Maitráváruna*, whose duty it is to direct the other priests what to do and when to perform their functions; he is the *Potri*, or priest so termed, and the family or hereditary *Purohita*: or *Purohita* may be the same as the Brahmá of a ceremony, being to men what Brihaspati is to the gods.

2 *Deva*. All the gods are here considered to be but portions or members of Agni

3 *Purva*, before; the Scholiast explains this by *mukhya*, principal; otherwise, it might be thought that we had here an allusion to chariot-races.

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or near, and then provide an easy (path) for the sacrificer who praises thee: let us not, Agni, suffer injury through thy friendship.

10. When thou hast yoked the bright red horses, swift as the wind, to thy car, thy roar is like that of a bull, and thou enwrappest the forest trees with a banner of smoke: let us not, Agni, suffer injury through thy friendship.

11. At thy roaring, even the birds are terrified: when thy flames, consuming the grass, have spread in all directions, (the wood) is easy of access to thee and to thy chariots: let not, Agni, suffer injury through thy friendship.

12. May this, (thy adorer), enjoy the support of Mitra and of Varuna: wonderful is the fury of the Maruts: (dwellers in the region) below (the heavens,[1] encourage us: let us not suffer injury, Agni, through thy friendship.

13. Thou, brilliant (Agni), art the especial friend of the gods; thou, who art graceful in the sacrifice, art the confirmer of all riches: may we be present in thy most spacious chamber of sacrifice; let us not, Agni, suffer injury through thy friendship.

14. Pleasant is it to thee when thou art lighted in thine own abode, and, propitiated by libations, art praised (by the priests): then, much delighted, thou givest rewards and riches to the worshipper: let us not, Agni, suffer injury through thy friendseip.

15. (Fortunate is the worshipper) to whom, (assiduous) in all pious works, thou, possessor of riches, indivisible Agni, grantest exemption from sin, whom

1 Below *Swarga loka*, or in the *Antariksha*, or firmament.

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thou associatest with auspicious strength, may he be (enriched) by thee with wealth that comprehends progeny.

16. Do thou, divine Agni, who knowest what is good fortune, on this occasion prolong our existence, and may Mitra, Varuna, Aditi,—ocean, earth, and heaven, preserve it to us.[1]

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1 This verse terminates the following hymns, with one exception, as far as the hundred and first Sukta. Mitra, Varuna, and Aditi have been before noticed. By Sindhu, is to be understood the divinity presiding over, or identified with, flowing water; and it may mean either the sea, or flowing streams collectively, or the river Indus. *Prithivi* and *Dyu* are the personified earth and heaven. These are requested to *honour,* meaning to preserve or perpetuate, whatever blessing has been asked for (*tan mámahantam*); from *maha, to* venerate or worship; *tad, that,* refers here to *A'yus,* or life.

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SEVENTH ADHYA'YA.

ANU'VA'KA XV.—*(Continued.)*

SUKTA II. (XCV.).

The deity is Agni, having the attributes of the dawn, or the Agni entitled to a share of the morning oblation, or the pure or simple Agni. The *Rishi* is Kutsa, the metre, *Trishtubh*.

1. Two periods, of different complexions,[1] revolve for their own purposes, and each in succession severally nourishes a son; in one, Hari is the receiver of oblations, in the other, the brilliant Agni is beheld.

2. The vigilant and youthful Ten beget, through the wind, this embryo Agni,[2] inherent (in all

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1 *Virupe*, of various nature, or, here, complexions; black and white, or night and day. Day is said to be the mother of fire, which is then, as it were, in an embryo state, and is not fully manifested or born until it is dark: so the sun is in the womb of night, and is born, or shines, in the morning; *Hari*, or the sun, being manifested in the morning, is then to be worshipped; *Agni*, shining at night, is to be worshipped in the evening—*tasmá agnayé sáyam huyaté Suryaya prâtar*, which is rather at variance with the preliminary statement, that the *Agni* of the hymn is the one entitled to a share of the morning oblation *Ushasi havirbhágyo agnirasti sa devatá*); therefore, it is said, the *Agni* is that endowed with the properties of dawn; or it may be the simple, discrete *Agni* (*aushasagunavisishto Agni, suddho Agnir vá*). We must therefore consider *Agni* to be treated as identical with *Hari*, or the sun, as well as referred to his own personification.

2 This stanza is somewhat differently interpreted. The *Ten* are said by the Scholiast to be, in one acceptation, the ten regions of space, which generate the electrical fire, or lightning, as an embryo in the clouds, through the agency of the winds; as in the text, "wind is the cause of fire, fire of wind" (*Agnér hi váyuh káranam, váyor agnih*). The term in the text for wind, or its agency, is *twashtuh*, which is here said to mean brilliant,—from "the brilliant central proximity of

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beings),[1] sharp-visaged, universally renowned, shining among men; him they conduct (to every dwelling).

3. They contemplate three places of his birth one in the ocean, one in the heaven, one in the firmament; and, dividing the seasons of the year for the benefit of earthly creatures, he formed, in regular succession, the eastern quarter.[2]

4. Which of you discerns the hidden[3] Agni? a son, he begets his mothers by oblations;[4] the germ of many (waters), he issues from the ocean;[5] mighty and wise, the recipient of oblations.

5. Appearing amongst them (the waters), the bright-shining (Agni) increases, rising above the flanks

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wind" *diptánmadhyamád vayoh sakasát*). Rosen connects *tvashtuh* with *garbham*, and renders them *fulminatoris parentem*. He also follows the explanation of the Ten, which applies it to the ten fingers, who generate *Agni* through the act of attrition as an embryo in the sticks. *Sáyana* gives both interpretations.

1 *Vibhritram*, deposited in all creatures; that is, in the capacity of the digestive faculty, which is referred to the action of natural heat.

2 As submarine fire, *Agni* is born in the ocean; as the sun, in heaven; and as lightning, in the firmament. In his character of the sun, he may be said to be the distributor of time and space; regulating the seasons, and indicating the points of the horizon.

3 Latent heat; the natural heat extant in the waters, in the woods, and in all fixed and moveable things, although not perceptible to sense.

4 *Agni*, in the the form of lightning, may be considered as the son of the waters collected in the clouds, and those waters he is said to generate by the oblations which he conveys; as in the *Smriti*, it is said, "Oblations offered in fire ascend to the sun; rain is produced from the sun, corn from rain, and thence spring mankind."

5 *Agni* is thought to rise in the morning in the shape of the sun from out of the ocean,—*upasthát* (*samudrāt*) *nirgachchhati*.

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of the waving waters,[1] spreading his own renown: both (heaven and earth) are alarmed as the radiant Agni is born, and, approaching the lion,[2] they pay him honour.

6. Both the auspicious ones[3] (day and night) wait upon him like two female attendants, as loving kine (follow their calves) by the paths (that they have gone); he has been the lord of might among the mighty, whom (the priests) on the right (of the altar) anoint.

7. Like the sun, he stretches forth his arms, and the formidable Agni, decorating both heaven and earth (with brightness), labours (in his duties); he draws up from everything the essential (moisture), and clothes (the earth) with new vestments (derived) from his maternal (rains).

8. Associated in the firmament with the moving waters, he assumes an excellent and lustrous form, and the wise sustainer (of all things) sweeps over the source[4] (of the rains with his radiance), whence a concentration of light is spread abroad by the sportive deity.

9. The vast and victorious radiance of thee, the mighty one, pervades the firmament: Agni, who hast

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1 Above, on the side, or tip, of the crooked waters,—*jihmânâm apâm upasthe. Agni* here is the lightning, which appears on the skirts of the unevenly-disposed, or undulating rain falling from the clouds.

2 *Sinha*, the Scholiast considers as applicable to *Agni*, to imply his ability to suffer or be overcome—*sahana silam, abhibhavanasilam*: there does not seem to be any objection to the metaphorical use of the literal meaning of the word,—'a lion.'

3 *Both*, may also intimate heaven and earth, or the two pieces of wood rubbed together to produce flame.

4 *Budhna* is the term in this and in the next verse for the *antarikṣha*, or firmament, as the root, or source of the rains.

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been kindled by us, preserve us with all thy undiminished and protecting glories.

10. He causes the waters to flow in a torrent through the sky, and with those pure waves he inundates the earth; he gathers all (articles of) food in the stomach, and for that purpose sojourns in the new-sprung parents[1] (of the grain.)

11. Agni, who art the purifier, growing with the fuel we have supplied, blaze for the sake of (securing) food to us, who are possessed of wealth; and may Mitra, Varuna, Aditi,—ocean, earth, and heaven, preserve it to us.

SUKTA III. (XCVI.)

The *Rishi* and metre are as before; the deity is Agni, but either in his general character, or as *Dravinodá*.

ENGENDERED by force, Agni verily appropriates, as soon as born, the offerings of the sages: the waters and voice make him their friend,[2] and the gods retain him as the giver of (sacrificial) wealth.[3]

2. Propitiated by the primitive laudatory hymn of A'yu, he created the progeny of the Manus,[4] and

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1 The text has merely *nava prasúshu*—in the new parents, or mothers; that is, in the *Oshadhis*, the annuals, or the cerealia, which ripen after the rains, and bear food, being impregnated by the terrestrial *Agni*.

2 The *Agni* alluded to is the ethereal or electric fire, combined at its production with rain and with sound.

3 As the conveyer of oblations, the term is *Dravinoda*, the giver of wealth; but the wealth is that of sacrifice, or abundance of clarified butter.

4 *Ayu* is said by the Scholiast to be another name of *Manu*: what is intended by the progeny of the *Manus* is not very obvious, but it

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pervades, with his all-investing splendour, the heavens and the firmament: the gods retain Agni as the giver of (sacrificial) wealth.

3. Approaching him, let all men adore Agni, the chief[1] (of the gods), the accomplisher of sacrifices, who is gratified by oblations and propitated by praises,—the offspring of food, the sustainer of (all men), the giver of (sacrificial) wealth.

4. May Agni, the dweller in the firmament, the nourisher with abundant benefits, the bestower of *Swarga*, the protector of mankind, the progenitor of heaven and earth, instruct my sons in the right way: the gods retain Agni as the giver of (sacrificial) wealth.

5. The night and the day, mutually effacing each other's complexion, give nourishment, combined together, to one infant,[2] who, radiant, shines between earth and heaven: the gods retain Agni as the giver of sacrificial wealth.

6. The source of opulence, the bestower of riches, the director of the sacrifice, the accomplisher of the desires (of the man) who has recourse to him; him, the gods, preserving their immortality, retain as the giver of (sacrificial) wealth.

7. The gods retain Agni as the giver of (sacrificial) wealth, who now is, and heretofore has been, the abode of riches, the receptacle of all that has been, and all

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appears to intend simply mankind; the Scholiast says, being hymned by *Manu*, he created all the offspring of *Manu* (*Manuná stutah san manavih prajáh ajanayat*).

1 The term is *prathama*—the first, which the commentator interprets by *mukhya*, chief.

2 *Agni*, whom they nourish with the oblations offered during their continuance.

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that will be, born, and the preserver of all (that) exists, (as well as of all) that are coming into existence.

8. May Draviṇodá grant us (a portion) of moveable wealth; may Draviṇodá grant us (a portion) of that which is stationary; may Draviṇodá give us food attended by progeny; may Draviṇodâ bestow upon us long life.

9. Thus, Agni, who art the purifier, growing with the fuel (we have supplied), blaze for the sake of securing food to us, who are possessed of wealth, and may Mitra, Varuna, Aditi,—ocean, earth, heaven, preserve it to us.

SUKTA IV. (XCVII.)

THE *Rishi* is the same, the deity Agni, as pure fire, or that of which purity is the attribute; the metre is *Gáyatri*.

MAY our sin, Agni, be repented of;[1] manifest riches to us; may our sin be repented of.

2. We worship thee for pleasant fields, for good roads, and for riches: may our sin be repented of.

3. (In like manner as among these thy worshippers Kutsa) is the pre-eminent panegyrist, so are our encomiasts (of thee) the most distinguished: may our sin be repented of.

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1 *Agham apa nah soshudat;* from *s'uch*, to sorrow, in the intensitive form and the *Vaidik* imperative, or *let*, with *apa* prefixed, although locally detatched. The commentator proposes two interpretations: "Let our sin pass away from us, and light upon our adversaries;" or, "Let our sin, affected by grief, perish." Rosen renders it, *nostrum aripietur scelus.*

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4. Inasmuch as thy worshippers (are blessed with descendants,) so may we, by repeating thy praise, obtain posterity:[1] may our sin be repented of.

5. Since the victorious flames of Agni penetrate universally, may our sin be repented of.

6. Thou, whose countenance is turned to all sides, art our defender: may our sin be repented of.

7. Do thou, whose countenance is turned to all sides, send off our adversaries, as if in a ship, (to the opposite shore): may our sin be repented of.

8. Do thou convey us in a ship across the sea, for our welfare: may our sin be repented of.

SUKTA V. (XCVIII.)

Rishi as before; the deity is either Vais'wánara, or the pure (*Suddha*) Agni; the metre is *Trishtubh*.

MAY we continue in the favour of Vais'wânara,[2] for verily he is the august sovereign of all beings: as soon as generated from this (wood), he surveys the universe; he accompanies the rising sun.[3]

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1 *Prajáyemahi vayam*; from *jan*, to be born,—May we be born successively in the persons of our posterity. Rosen has, *vincamus tuo auxilio*; but this is evidently an oversight, from confounding the radical with *ji jaye*, conquering. M. Langlois follows his rendering, with some additions,—*O Agni, si ces chefs de famille, si nous-memes. nous nous avancons avec respect, puissions nous obtenir la victoire.*

2 *Vais'wánara* implies either he who rules over all (*viswa*) men (*nara*) or who conducts them (*nara*) to another region; either to heaven through oblations, or possibly to future life through the funeral fire.

3 Either as the combined heat with solar radiance, or, it is said, that, at the rising of the sun, in proportion as the solar rays descend to earth, so the rays of the terrestrial fire ascend, and mix with them.

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2. Agni, who is present[1] in the sky, and present upon earth, and who, present, has pervaded all herbs: may the Agni Vais'wânara, who is present in vigour, guard us night and day against our enemies.

3. Vais'wânara, may this (thy adoration be attended) by real (fruit); may precious treasures wait us,[2] and may Mitra, Varuna, Aditi,—ocean, earth, and heaven, preserve them to us.

SUKTA VI. (XCIX.)

The *Rishi* is Kasyapa, the son of Marichi, and the hymn, consisting of a single stanza, in the *Trishtubh* metre, is addressed to Agni as Játavedas.[3]

WE offer oblations of *Soma* to Játavedas; may he consume the wealth of those who feel enmity against us; may he transport us over all difficulties: may Agni convey us, as in a boat over a river, across all wickedness.

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1 *Vrishta*, explained by *sansprishta*, in contact with, or *nihita*, placed, or present in the sky—*Agni*, is in contact with, or present, in the sun; on earth, in sacred and domestic fire, and in herbs, or annuals, as the cause of their coming to maturity.

2 Rosen has, *fac nos opulentos*; but the *maghavánah* of the text cannot be the accusative plural, which would be either *Magha-vatah*, or *Maghonah*: it is the adjective of the word immediately preceding, *rádhah*, riches, here said to mean wealth in family, or sons, grandsons, etc.

3 There is nothing remarkable in this Sukta, except its brevity, consisting of a single stanza.

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SUKTA VII. (C).

The deity is Indra, the *Rishis* are the Várshágiras, or five sons of Vrishágir,[1] a *Raja*, who were *Rájarshis*, or regal sages, severally named in the seventeenth stanza. The metre is *Trishtubh*.

MAY he who is the showerer of desires, who is co-dweller with (all) energies, the supreme ruler over the vast heaven and earth, the sender of water, and to be invoked in battles; may Indra, associated with the Maruts, be our protection.

2. May he whose course, like that of the sun, is not to be overtaken, who in every battle is the slayer of his foes, the witherer (of opponents), who, with his swift-moving friends (the winds) is the most bountiful (of givers); may Indra, associated with the Maruts, be our protection.

3. May he, whose rays, powerful and unattainable, issue forth like those of the sun, milking (the clouds); he who is victorious over his adversaries, triumphant by his manly energies; may Indra, associated with the Muruts, be our protection.

4. He is the swiftest among the swift,[2] most bountiful amongst the bountiful, a friend with friends, venerable among those who claim veneration, and pre-eminent among those deserving of praise: may Indra, associated with the Maruts, be our protection.

5. Mighty with the Rudras, as if with his sons, victorious in battle over his enemies, and sending down with his co-dwellers (the waters which are productive

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1 We have no mention of *Vrishágir* and his sons in the *Puranas*.

2 *Angirobhirangirastama*,—the most *Angiras* of *Angirasas*, which might be thought to refer to the *Rishis* so named; but the commentator derives it from *anga*, to go, and explains *angirasah* by *gantárah*, goers; those who go swiftly.

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of) food: Indra, associated with the Maruts, be our protection.

6. May he, the represser of (hostile) wrath, the author of war, the protector of the good, the invoked of many, share with our people on this day the (light of the) sun:[1] may Indra, associated with the Maruts, be our protection.

7. Him, his allies, the Maruts, animate in battle; him, men regard as the preserver of their property; he alone presides over every act of worship: may Indra, associated with the Maruts, be our protection.

8. To him, a leader (to victory), his worshippers apply in contests of strength for protection and for wealth, as he grants them the light (of conquest) in the bewildering darkness (of battle):[2] may Indra, associated with the Maruts, be our protection.

9. With his left hand he restrains the malignant, with his right he receives the (sacrificial) offerings; he is the giver of riches, (when propitiated) by one who celebrates his praise: may Indra, associated with Maruts, be our protection.

10. He, along with his attendants, is a benefactor; he is quickly recognized by all men to-day, through his chariots; by his manly energies he is victor over unruly (adversaries): may Indra, associated with the Maruts, be our protection.

11. Invoked by many, he goes to battle with his

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1 The *Várshagiras* are supposed to address this prayer to *Indra*, that they might have day light, in which to attack their enemies, and to recover the cattle that had been carried away by them; or, that the light may be withheld from their opponents.

2 The expression *jyotish*, light and *chit-tamasi*, in the darkness of thought, may also be applied more literally, and express the hope that *Indra* will give the light of knowledge to darkness of understanding.

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kinsmen, or with (followers) not of his kindred; he secures the (triumph) of those who trust in him, and of their sons and grandsons: may Indra, associated with the Maruts, be our protection.

12. He is the wielder of the thunderbolt, the slayer of robbers, fearful and fierce, knowing many things, much eulogized, and mighty, and, like the *Soma* juice, inspiring the five classes of beings with vigour: may Indra, associated with the Maruts, be our protection.

13. His thunderbolt draws cries (from his enemies), he is the sender of good waters, brilliant as (the luminary) of heaven, the thunderer, the promoter of beneficent acts, upon him do donations and riches attend: may Indra, associated with the Maruts, be our protection.

14. May he, of whom the excellent measure (of all things), through strength,[1] eternally and everywhere cherishes heaven and earth, propitiated by our acts, convey us beyond (evil): may Indra, associated with the Maruts, be our protection.

15. Nor gods, nor men, nor waters, have reached the limit of the strength of that beneficent (divinity),[2] for he surpasses both earth and heaven by his foe-consuming (might): may Indra, associated with the Maruts, be our protection.

16. The red and black coursers, long-limbed, well-caparisoned, and celestial, and harnessed, well-pleased, to the yoke of the chariot in which the showerer of

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1 *Savasá-mánam*, the distributor of all things, through his power: or it may mean that he is the prototype of everything endued with vigour.

2 The text has, *na yasya devá devatá;* the latter is said to be put for *devasya*, a *Vaidik* license, and is explained, "endowed with the properties of giving, etc," (*dánádi guna-yuktasya*).

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benefits is conveyed, for the enrichment of Rijrás'wa, and is recognized amongst human hosts.[1]

17. Indra, showerer (of benefits), the Várshágiras, Rijrás'wa and his companions, Ambarisha, Sahadeva, Bhayamána, and Surádhas, address to thee this propitiatory praise.

18. Indra, who is invoked by many, attended by the moving (Maruts), having attacked the *Dasyus* and the *Simyus*,[2] slew them with his thunderbolt; the thunderer then divided the fields with his white-complexioned friends,[3] and rescued the sun and set free the water.

19. May Indra be daily our vindicator, and may we, with undiverted course, enjoy (abundant) food; and may Mitra, Varuna, Aditi,—ocean, earth, and heaven, preserve it to us.

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1 *Náhushishu vikshu*: *nahusha* is explained by 'man;' whence the derivative will mean, manly, or human; *vis'* also imports, man;' whence Rosen renders the phrase, *inter humanas gentes*. The Scholiast interprets *vikshu* by *senálakshanásu prajásu*,—people designated as an army.

2 The commentary explains these, 'enemies' and *Rákshasas*, but they more probably designate races not yet subjected by the Vaidik Hindus, or Arians.

3 *Sakhibhih s'witnyebhih*. These, according to the Scholiast, are the winds, or *Maruts*; but why they should have a share of the enemy's country (*s'atrunám bhumin*), seems doubtful. Allusion is more probably intended to earthly friends or worshippers of Indra, who were white (s'witnya) in comparison with the darker tribes of the conquered country.

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SUKTA VIII. (CI.)

THE *Rishi* is Kutsa, the son of Angiras; the deity, Indra; the metre of the first seven stanzas is Jagati, of the last four, Trishtubh.

1. Offer adoration with oblations to him who is delighted (with praise), who, with Rijis'wan, destroyed the pregnant wives of Krishṇa:[1] desirous of protection, we invoke, to become our friend, him, who is the showerer (of benefits), who holds the thunderbolt in his right hand, attended by the Maruts.

2. We invoke to be our friend, Indra, who is attended by the Maruts; he who, with increasing wrath, slew the mutilated Vritra, and Sambara, and the unrighteous Pipru,[2] and who extirpated the unabsorbable S'ushṇa.[3]

3. We invoke to become our friend, Indra who is attended by the Maruts; whose great power (pervades) heaven and earth, in whose service Varuna and Surya are steadfast, and whose command the rivers obey.

4. Who is the lord over all horses and cattle, who is independent, who, propitiated by praise, is constant in every act, and who is the slayer of the obstinate abstainer from libations: we invoke to become our friend, Indra, attended by the Maruts.

5. Who is the lord of all moving and breathing creatures, who first recovered the (stolen) kine for the

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1 *Rijis'wan* is said to be a king, the friend of Indra; Krishṇa to be an *Asura*, who was slain, together with his wives, that none of his posterity might survive. Krishṇa, *the black*, may be another name for *Vritra* the black cloud; or we may have here another allusion to the dark-complexioned aborigines.

2 *S'ambara* and *Pipru* are both termed *Asuras*; the latter is also styled *avratam*,—not performing, or opposing *Vratas* or religious rites.

3 *As'usham S'ushṇam*, the dryer up; who is without being dried up, who cannot be absorbed.

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Brâhmaṇ,[1] and who slew the humbled *Dasyus*: we invoke to become our friend, Indra, attended by the Maruts.

6. Who is to be invoked by the brave and by the timid, by the vanquished and by victors, and whom all beings place before them (in their rites): we invoke to become our friend, Indra, attended by the Maruts.

7. The radiant Indra proceeds (along the firmament) with the manifestation of the Rudras:[2] through the Rudras, speech spreads with more expansive celerity, and praise glorifies the renowned Indra: him, attended by the Maruts, we invoke to become our friend.

8. Attended by the winds, giver of true wealth, whether thou mayest be pleased (to dwell) in a stately mansion or in a lowly dwelling, come to our sacrifice: desirous of thy presence, we offer thee oblations.

9. Desirous of thee, Indra, who art possessed of excellent strength, we pour forth to thee libations: desirous of thee, who art obtained by prayer, we offer

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1 *Brâhmana*, that is, for Angiras or the Angirasas, who, according to the Scholiast, were of the Brahmanical caste. Several passages concur in stating the cows to have been stolen from the Angirasas and Angiras cannot be identified with Brahmá; the termed used, therefore, very probably denotes a *Brahman*; so Rosen has, *Brahmani tribuit vaccas*.

2 Indra is here said to be radiant through identity with the sun, and the Rudras to be the same as the *Maruts* in their character of vital airs, or *Prâná*; as it is said in another text, "When shining, he rises, having taken the vital airs of all creatures" (*sarveshám bhútánám prânán ádâyodeti*); hence, also, the subservience of the Rudras to the expansion of voice, or speech. Another application of the etymological sense of *Rudra* is here given by *Sâyana*, deriving it, as elsewhere, from the causal of *rud*, to weep. When the vital airs depart from the body, they cause the kindred of the deceased to weep; hence they are called *Rudras*.

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thee oblations; therefore, do thou, who art possessed of horses, sit down with pleasure upon the sacred grass, attended by the Maruts, at this sacrifice.

10. Rejoice, Indra, with the steeds who are of thy nature; open thy jaws, set wide thy throat (to drink the *Soma* juice); let thy horses bring thee, who hast a handsome chin, (hither), and, benignant towards us, be pleased by our oblations.

11. Protected by that destroyer of (foes), who is united in praise with the Maruts, we may receive sustenance from Indra; and may Mitra, Varuna, Aditi,—ocean, and heaven, preserve it to us.

SUKTA IX. (CII.)

THE *Rishi* and deity as in the last; the metre of the first eight stanzas is *Jagati*, of the last, *Trishtubh*.

I ADDRESS to thee, who art mighty, this excellent hymn, because thy understanding has been gratified by my praise: the gods have successively delighted that victorious Indra with the pôwer (of praise) for the sake of prosperity and wealth.

2. The seven rivers display his glory; heaven, and earth, and sky display his visible form: the sun and moon, Indra, perform their revolutions, that we may see, and have faith in what we see.

3. Maghavan, despatch thy chariot to bring us wealth; that victorious car, which, Indra, who art much praised by us in time of war, we rejoice to behold in battle: do thou, Maghavan, grant happiness to those who are devoted to thee.

4. May we, having thee for our ally, overcome our

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adversaries in every encounter; defend our portion; render riches easily attained by us; enfeeble, Maghavan, the vigour of our enemies.

5. Many are the men who call upon thee for thy protection: mount thy car to bring wealth to us, for thy mind, Indra is composed, and resolved on victory.

6. Thy arms are the winners of cattle, thy wisdom is unbounded, thou art most excellent, the granter of a hundred aids in every rite: the author of war, Indra is uncontrolled; the type of strength; wherefore men, who are desirous of wealth, invoke him in various ways.

7. The food, Maghavan, (which is to be given by thee) to men, may be more than sufficient for a hundred, or for more, even, than a thousand: great praise has glorified thee, who art without limit, whereupon thou destroyest thy enemies.

8. Strong as a twice-twisted rope, thou art the type of strength; protector of men, that art more than able to sustain the three spheres, the three luminaries,[1] and all this world of beings, Indra, who hast from birth ever been without a rival.

9. We invoke thee, Indra, the first among the gods; thou hast been the victor in battles: may Indra put foremost in the battle this our chariot, which is efficient, and the uprooter (of all impediments).[2]

10. Thou conquerest, and withholdest not the booty: in trifling or in serious conflicts, we sharpen thee, fierce Maghavan, for our defence; do thou, therefore, inspirit us in our defiances.

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1 The three fires; or the sun in heaven, lightning in mid-air, and fire, sacred or domestic, on earth.

2 Or the epithets may be applied to *putra*, a son, understood,—may *Indra* give us (a son), an offerer of praise, and the subduer of foes; and (give us) also a chariot foremost in battle.

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11. May Indra daily be our vindicator, and may we, with undiverted course, enjoy abundant food; and may Mitra, Varuṇa, Aditi,—ocean, preserve it to us.

SUKTA X. (CHI.)

THE *Rishi* and the deity as before; the metre, *Trishtubh*.

THE sages have formerly been possessed of this thy supreme power, Indra, as if it were present with them,[1] one light of whom shines upon the earth, the other in heaven, and both are in combination with each other,[2] as banner (mingles with banner) in battle.

2. He upholds, and has spread out, the earth; having struck (the clouds), he has extricated the waters; he has slain Ahi, he has pierced Rauhiṇa, he has destroyed, by his prowess, the mutilated (Vritra).[3]

3. Armed with the thunderbolt, and confident in his strength, he has gone on destroying the cities of the Dasyus. Thunderer, acknowledging (the praises of thy worshipper), cast, for his sake, thy shaft aginst the

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1 The term is *paráchais*, which is rather equivocal. Rosen renders the phrase,—*Contra ipsorum inimicos directo robore tuo*; but it rather means the contrary—inverse, averted (*paráchinam, paránmukham*; but the other sense, proposed by the Scholiast, seems preferable,—*abhimukham eva*, as if present.

2 The sun and fire are equally, it is said, the lustre of *Indra*. In the day, fire is combined (*samprichyate*) with the sun; in the night, the sun is combined with fire.

3 *Ahi* and *Vritra* have on former occasions been considered as synonymes; here they are distinct, but mean, most probably, only differently-formed clouds. *Rauhiṇa*, termed an *Asura*, is, in all likelihood, something of the same sort,—a purple, or red, cloud.

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Dasyu, and augment the strength and glory of the *A'rya*.[1]

4. Maghavan, possessing a name[2] that is to be glorified, offers to him, who celebrates it, these (revolving) ages of man:[3] the thunderer, the scatterer (of his foes), sallying forth to destroy the *Dasyus*, has obtained a name (renowned for victorious) prowess.

5. Behold this, the vast and extensive (might of Indra); have confidence in his prowess; he has recovered the cattle, he has recovered the horses, the plants, the waters, the woods.

6. We offer the *Soma* libation to him who is the performer of many exploits, the best (of the gods), the showerer (of benefits), the possessor of true strength, the hero who, holding respect for wealth, takes it from him who performs no sacrifice, like a foot-pad (from a traveller), and proceeds (to give it) to the sacrificer.

7. Thou didst perform, Indra, a glorious deed, when thou didst awaken the sleeping Ahi with thy thunderbolt; then the wives (of the gods), the Maruts, and all the gods, imitated thy exultation.

8. Inasmuch, Indra, as thou hast slain S'ushna, Pipru, Kuyava, and Vritra, and destroyed the cities

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1 We have here the *Dasyu* and *A'rya* placed in opposition; the one as the worshipper, the other as the enemy of the worshipper. *Dásih*, as the adjective to *Purah*, cities, is explained, of, or belonging to, the *Dasyus*. The mention of cities indicates a people not wholly barbarous, although the term may designate villages or hamlets.

2 *Náma vibhrat*. The Scholiast interprets *náma*, strength, "that which is the bender or prostrator of foes;" from *náma*, to bow down; but it does not seem necessary to adopt any other than the usual sense.

3 *Mánushemá yugáni*,—these mortal *yugas*; the *Krita*, *Tretá*, etc., according to the Scholiast, which *Indra* successively evolves in the character of the sun.

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of S'ambara, therefore may Mitra, Varuṇa,—ocean, earth, and heaven, grant us that (which we desire).

SUKTA XI. (CIV.)

THE *Rishi*, deity, and metre, as before.

THE altar has been raised, Indra, for thy seat; hasten to sit upon it, as a neighing horse (hastens) to his stable; slackening the reins, and letting thy coursers free, who, at the season of sacrifice,[1] bear thee night and day.

2. These persons have come to Indra (to solicit) his protection; may he quickly direct them on the way; may the gods repress the wrath of the destroyer, and bring to our solemnity the obviator of evil.

3. (The *Asura*),[2] knowing the wealth of others, carries it off of himself; present in the water, he carries off, of himself, the foam; the two wives of Kuyava bathe with the water: may they be drowned in the depths of the *Siphá* river.

4. The abiding-place of the vagrant[3] (Kuyava) was concealed (in the midst) of the water: the hero increases, with the waters formerly (carried off), and is renowned (throughout the world): the *Anjasi Kulisi* and *Vira-patni*[4] rivers, pleasing him with their substance, sustain him with their waters.

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1 We have only for the season of sacrifice, *práṕitwe*, for *práṕte*, literally, 'arrived,' synonymous in the *Nirukta*, 3, 20, with adverbs signifying proximity,—near, nigh, at hand. The Scholiast supplies, *yágakále prapte*,—the time of sacrifice being arrived.

2 Presently named *Kuyava*; his exploits are obscurely alluded to and the river *Siphá* is not elsewhere found.

3 *Aya* i said by the Scholiast to be an appellative of *Kuyava*: from *aya*, to go,—one going about to do mischief to others.

4 Neither of these is found in the *Paurániṕ* lists.

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5. Since the track that leads to the dwelling of the *Dasyu*[1] has been seen by us, as a cow knows the way to her stall, therefore do thou, Maghavan, (defend us) from his repeated violence; do not thou cast us away as a libertine throws away wealth.

6. Excite in us, Indra, veneration for the sun, for the waters, and for those who are worthy of the praise of living beings, as exempt from sin: injure not our offspring while yet in the womb, for our trust is in thy mighty power.

7. Hence, Indra, I meditate on thee; on this (thy power) has our trust been placed: showerer (of benefits) direct us to great wealth; consign us not, thou who art invoked by many, to a destitute dwelling; give, Indra, food and drink to the hungry.

8. Harm us not, Indra, abandon us not; deprive us not of the enjoyments that are dear to us; injure not, affluent S'akra, our unborn offspring; harm not those who are capable (only of crawling) on their knees.

9. Come into our presence; they have called thee, fond of the *Soma* juice; it is prepared; drink of it for thine exhilaration: vast of limb, distend thy stomach, and, when invoked, hear us as a father (listens to the words of his sons).

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1 Of *Kuyava*, according to the commentary; intending, possibly, by him, one of the chiefs of the barbarians.

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SUKTA XII. (CV.)

THE hymn is addressed to the *Viswadevas*, by Trita, or by Kutsa, on his behalf; the metre is *Pankti*, except in the eighth verse, where it is *Mahábrihati Yavamadhyá*.

THE graceful-moving moon[1] speeds along the middle region in the sky: bright golden rays, (my eyes) behold not your abiding-place.[2] Heaven and earth, be conscious of this (my affliction.)[3]

2. Those who seek for wealth, obtain it: a wife enjoys (the presence of her husband, and from their union progeny is engendered. Heaven and earth, be conscious of this (my affliction).

3. Never, gods, may this (my ancestry), abiding above in heaven, be excluded (from it);[4] never may we be in want (of a son) the cause of joy (to his progenitors,) entitled to libations of the *Soma* juice. Heaven and earth, be conscious of this (my affliction).

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1 *Chandramáh suparnáh*; the latter the Scholiast explains, *sobhanapatana*, the well, or elegantly, going; or it may mean, connected with the ray of the sun called *suparna*, the combination with which gives the moon its light.

2 This refers to the supposed position of *Trita* at the bottom of the well, which, being covered over, shuts out from him all visible objects. (See the story of *Trita*, Hymn LII. note *a* p. 114.)

3 The text has only, "Heaven and earth, know of this of me" (*vittam me asya rodasí*); that is, according to Sáyana, either, "Be aware of this my affliction," or, "Attend to this my hymn."

4 By failure of posterity, such as *Trita* anticipates for himself; as by a text quoted: "By a son a man conquers the worlds: there is no world (*loka*) for one who has no son." It may be observed of this reference, that although the Scholiast cites the *Veda*, *iti s'ruteh*, the passage occurs in the *Aitareya Bráhmana*. It may possibly be found in the text of a hymn, but it is also possible that Sáyana includes the *Bráhmana* under the designation *Sruti*; in which case we must receive his citations generally with reserve, for the *Bráhmana* is *not* the *Sruti* as applicable to the original *Vaidik* text, although it is so regarded by all the native interpreters of the *Vedas*. (See Introduction.)

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4. I implore the first (of the gods),[1] the object of sacrifice, that he will become my messenger, and narrate (my condition to the other deities). Where, Agni, is thy former benevolence, what new being now possesses it? Heaven and earth, be conscious of this (my affliction).

5. Gods, who are present in three worlds, who abide in the light of the sun, where now is your truth, where your untruth, where the ancient invocation (that I have addressed) to you? Heaven and earth, be conscious of (my affiiction).

6. Where, deities, is your observance of the truth, where the (benignant) regard of Varuṇa, where is the path of the mighty Aryaman,[2] (so that) we may overcome the malevolent? Heaven and earth, be conscious of this (my affliction).

7. I am he, Gods, who formerly recited (your praise) when the libation was poured out, yet sorrows, assail me, like a wolf (that falls upon) a thirsty deer. Heaven and earth, be conscious of this (my affliction).

8. The ribs (of the well close) round me, like the rival wives (of one husband); cares consume me, Satakratu, although thy worshipper, as a rat (gnaws a weaver's) threads.[3] Heaven and earth, be conscious of this (my affliction)

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1 According to the *Aitareya Bráhmana, agnir-vai devánám avamah;* which Scholiast explains, the first produced of all the gods; as by another text, *agnir-mukham prathamo devatánám,*—Agni is the mouth, the first of the deities.

2 Varuna is here explained to mean, the obstructor of evil, as what is undesired (*anishtanivárake*); *Aryaman,* the restrainer of enemies (*arínám niyantá*).

3 Which, according to the Scholiast, have been steeped in rice-water, to render them more tenacious, and which are therefore palatable to

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9. Those which are the seven rays (of the sun,) in them is my navel expanded;[1] Trita, the son of the waters,[2] knows that (it is so), and he praises them for his extrication (from the well). Heaven and earth, be conscious of this (my affliction).

10. May the five shedders (of benefits)[3] who abide in the centre of the expanded heavens, having together conveyed my prayers quickly to the gods, (speedily) return. Heaven and earth, be conscious of this (my affliction).

11. The rays of the sun abide in the surrounding centre of heaven; they drive back the wolf crossing

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rats; or it may be rendered, "As a rat gnaws, or licks, its tail, having just dipped it in oil or grease." The practice of thickening threads with starch we have noticed by Manu, where the law requires that the cloth returned shall be heavier than the thread given, on this account (VIII. 397).

1 It is not very clear what is intended by the term *nábhi*. Rosen renders it, domicile: *Hi qui septem solis radii sunt, inter illos meum domicilium collocatum est;* but it is not so explained in the commentary, and the ordinary sense of *nábhi* is 'navel' in which the Scholiast seems to understand it; identifying the solar rays with the seven vital airs abiding in the ruling spirit (*teshu suryarasmishu adhyátmam saptaprànarupena vartamáneshu*); alluding, perhaps, though obscurely, to the mystic practice of contemplating the umbilical region as the seat of the soul.

2 *A'ptya;* explained, *Apám putra*, son of the waters; but it may be doubted if it can properly bear such an interpretation, for, as admitted by the Scholiast, such a patronymic from *Apa* would be properly *A'pya*, and the insertion of the *t* is an anomaly.

3 They are said to be Indra, Varuna, Agni, Aryaman and Savitri; or, according to other texts, Fire, Wind, the Sun, the Moon, and the Lightning; for these, according to *Sátyáyana*, are all luminous in their respective spheres; or fire upon earth, wind in the firmament, the sun in heaven, the moon in the planetary region, and lightning in the clouds. The *Taittiryas* substitute for lightning, the *Nukshatras*, or asterisms, shining in the *Swar-loka*.

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the great waters from the path.[1] Heaven and earth, be conscious of this (my affliction)

12. That new praiseworthy and commended (vigour)[2] is seated in you, ye Gods, (by which) the rivers urge on the waters, and the sun diffuses his constant (light). Heaven and earth, be conscious of this (my affliction).

13. Worthy of praise, Agni, is that thy relationship (with the gods); do thou, who art most wise, seated at our (solemnity), worship (the gods), as (at the sacrice of) Manu.

14. May that wise and liberal Agni, a sage amongst the gods, seated at our rite, as at the sacrifice of Manu, be the invoker of the deities, and honer them oblations. Heaven and earth, be conscious of this (my affliction).

15. Varuna performs the rite of preservation;[3] we desire him as the guide of our way; (to him, the repeater of praise) addresses praise with his (whole) heart; may he who is entitled to laudation become our true (support). Heaven and earth, be conscious of this (my affliction).

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1 Alluding, it is said, to a story of a wolf who was about to swim accross a river to devour *Trita*, but was deterred by the brightness of the solar rays. According to *Yaska*, as quoted by Sáyana, he interprets *Vrika*, the moon and *Apah* the firmament, and renders the passage, "The rays of the sun prevent the moon from appearing, or being visible, in the firmament."

2 *Bala*, strength, is said by the commentator to be understood; of which *ukthyam*, praiseworthy, is an epithet Rosen takes *ukthyam* for the substantive, in its not unsual sense of 'hymn,' and translates the text, *nova hac cantilena dicata est vobis. Dii*

3 *Brihma krinoti Varuna.* The first is here explained *rakshanárupakarma*, the act which is of the nature of preserving.

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16. The sun, who is avowedly made the path in heaven,[1] is not to be disregarded, Gods, by you;[2] but you, mortals, regard him not. Heaven and earth, be conscious of this (my affliction).

17. Trita, fallen into the well, invokes the Gods for succour; Brihaspati, who liberates many from sin, heard the supplication). Heaven and earth, be conscious of this my affliction).

18. Once a twany wolf beheld me faring on my way, and, having seen me, rushed upon me, (rearing) as a carpenter,[3] whose back aches (with stooping, stands erect from his work).

19. By this recitation may we, becoming possessed of Indra, and strong with multiplied progeny, overcome our foes in battle; and may Mitra, Varuṇa, Aditi,—ocean, earth, and heaven, be gracious to us in this (request).

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1 *Asau yah panthá ádityo divi pravāchyam kritah.* One meaning of *panthá* is given as an epithet of *Aditya*, the sun, as *satatagámi* the ever-going; but the more usual sense is a road, a path, and this interpretation is borne out by texts which represent the sun as the road to heaven; as, *Surya-dwárena virajáh prayánti*—those who are free from soil go by the gate of the sun.

2 For the gods depend for existence indirectly upon the sun, who regulates the seasons at which sacrifices are offered.

3 The meaning of the comparison is not very clear, and is only rendered intelligible by the additions of the commentary. The wolf, like the carpenter, was *urddhábhimukha* (standing in presence erect). The passage admits of a totally different rendering, by interpreting *orika*, the moon, and uniting *másakrit*, *me once*, into *másakrit*, month-maker. He, the moon, it is said, having contemplated the constellations going along the path of sky, became united with one of them paying, therefore, no attention to *Trita* in the well.

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ANUVA'KA XVI.

SUKTA I. (CVI.)

THE *Rishi* is Kutsa, or it may be Trita; the hymn is addressed to all the gods; the metre is *Jagati*, except in the last verse, in which it is *Trishtubh*.

1. We invoke, for our preservation, Indra, Mitra, Varuṇa, Agni, the might of the Maruts, and Aditi; may they, who are bountiful and bestowers of dwellings, extricate us from all sins, as a chariot from a defile.

Sons of Aditi, come with all (your hosts) to battle; be to us the cause of happiness in combats, and may they, who are bountiful and bestowers of dwellings, extricate us from all sin, as a chariot from a defile.

3. May the Pitris,[1] who are easily to be praised, protect us; and may the two divinities, heaven and earth, the promoters of sacrifices, and of whom the gods are the progeny, protect us; and may they, who are bountiful and the givers of dwellings, extricate us from sin, as a chariot from a defile.

4. Exciting him who is the praised of men and the giver of food, (to be present) at this rite, we solicit (also) with our praises him who is the purifier and destroyer of heroes;[2] may they who are bountiful and the givers of food, extricate us from sin, as a chariot from a defile.

5. Brihaspati, always confer happiness upon us; we solicit that faculty of both (alleviating pain and

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1 The *Agnishwāttas* and others.—See *Manu*, III. 195.

2 In the first clause, it is said Agni is alluded to; in the second, *Pushan* is named; but the term is explained by the Scholiast *pushaṇam devam—nutrientem deum.*

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obviating peril) implanted in thee by Manu :[1] may they who are bountiful and the givers of dwellings, extricate us from all sins, as a chariot from a defile.

6. Kutsa,[2] the *Rishi*, thrown into a well, has invoked to his succour, Indra, the slayer of enemies, the encourager of good works :[3] may they, who are bountiful and the givers of dwellings, extricate us from all sin, as a chariot from a defile.

7. May the goddess Aditi, with the gods, protect us, and may the radiant guardian, (the sun), be vigilant for our protection ; and may they, who are bountiful and the givers of dwellings, extricate us from all sin, as a chariot from a defile.

SUKTA II. (CVII.)

THE *Rishi* is Kutsa ; the deities, all the gods ; the metre *Trishtubh*.

1. May our sacrifice give satisfaction to the gods : A'dityas, be gracious, and may your good intentions be directed towards us, so as to be an abundant source of affluence to the poor.

2. May the gods, who are to be lauded by the hymns of the *Angirasas*, come hither for our protection ; may Indra with his treasures, the Maruts with the vital airs, and Aditi with the A'dityas, (come and) give us felicity.

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1 *Sam yor yat te Manurhitam*,—The good, or blessing of those two (things, or properties) which was placed in them by *Manu*. The two are explained in the commentary as in the translated text.

2 *Kutsa* here identifies himself apparently with *Trita*.

3 *Sachi-pati* ; which might be rendered, 'the husband of *Sachi* ;' but the more usual sense of *Sachi* in the *Veda* is *karma*, act, or rite ; and it is so rendered in this place by the commentator.

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3. May Indra, may Varuṇa, may Agni, may Aryaman, may Savitri, bestow upon us that food (which we solicit); and may Mitra, Varuṇa, Aditi,—ocean, earth and heaven, preserve it (to us).

SUKTA III. (CVIII.)

The *Rishi* is still Kutsa, who addresses Indra and Agni; the metre is *Trishtubh*.

1. Indra and Agni, sitting together in your car,—that wonderful car which illuminates all beings, approach and drink of the effused *Soma* juice.

2. Vast as is the whole universe in expanse, and profound in depth, such, Indra and Agni, may this *Soma* be for your beverage, sufficient for your desires.

3. You have made your associated names renowned, since, slayers of Vritra, you have been allied (for his death); the showerers of benefits, Indra and Agni, are the two seated together (on the altar); receive (your portion) of the libation.

4. The fires being kindled, the two (priests stand by),[1] sprinkling the clarified butter from the ladles, which they raise, and spreading the sacred grass (upon the altar); therefore, Indra and Agni, come before us for our gratification, (attracted) by stimulating *Soma* juices sprinkled all around.

5. Whatever heroic exploits you have achieved, whatever forms (you have created), whatever benefits (you have poured down), whatever ancient and fortunate

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1 We have merely in the text the epithets in the dual number; the commentator supplies the *Adhwaryu* and his assistant priest.

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friendships (you have contracted, come with them all), and drink of the effused *Soma* juice.

6. Come and witness the sincere faith with which, selecting you two, I first promised (you the libation); drink of the effused libation, for the *Soma* juice is prepared by the priests.

7. If, adorable Indra and Agni, you have ever been delighted (with libations) in your own dwelling, in that of a Bráhman, or in that of a prince,[1] then, showerers of benefits, come hither from wherever you may be, and drink of the effused libation.

8. If Indra and Agni, you are amongst men who are inoffensive, malevolent, or tyrannical, or those who live (to fulfil the duties of life), or those who receive the fruits (of good deeds),[2] then, showerers of benefits, come hither from wherever you may be, and drink of the effused libation.

9. Whether, Indra and Agni, you are in the lower the central, or the upper region of the world, show-

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1 *Yad brahmani rájani vá.* The first is explained, a Bráhman who is a different institutor of a sacrifice (*Bráhmane anyasmin yajamáne*); the second, by *kshatriye*, a man of the second, or military caste.

2 The terms thus rendered, in conformity to the explanations of the Scholiast, would seem rather to be intended for proper names, the names of tribes or families well known in the *Puranas*, being severally, *Yadus*, *Turvasas*, *Druhyus*, *Anus*, and *Purus*, descendants of the five sons of *Yayati*, similarly named. (*Mahabh.* 1, 138.) Here, however, *Yadu* is explained by *ahinsaka*, non-injurious; *Turvasa*, by *hinsaka*, injurious; *Druhyu*, by *upadraévchchhu*, tyrannical; *Anu*, by *pránair Yukta*, having breath, or life, wherewith to acquire knowledge and perform religious acts; and *Puru*, by *kamaih purayitavya*, to be filled full of the objects of desire. The meanings may be supported by the etymology of the words, but the interpretation seems to be a needless refinement.

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erers of benefits, come hither from wherever you may be, and drink of the effused libation.

10. Whether, Indra and Agni, you are in the upper, central, or lower region of the world, come showerers of benefits, hither from wherever you may be, and drink of the effused libation.

11. Whether, Indra and Agni, you are in heaven or upon earth, in the mountains, in the herbs, or in the waters, showerers of benefits, come hither from wherever you may be, and drink of the effused libation.

12. Although, Indra and Agni, in the midst of the sky, on the rising of the sun, you may be exhilarated by your own splendour, yet, showerers of benefits, come hither from wherever you may be, and drink of the effused libation.

13. Thus Indra and Agni, drinking deep of the libation, grant to us all (kinds of) wealth; and may Mitra, Varuṇa, and Aditi,—ocean, earth, and heaven, preserve it to us.

SUKTA IV. (CIX.)

Rishi, deities, and metre, as in the last.

1. Indra and Agni, desirous of wealth, I consider you, in my mind, as kinsmen and relations; the clear understanding you have given me, (is given) by no one else, and, (so gifted), I have composed this hymn to you intimating my wish for sustenance.

2. I have heard, Indra and Agni, that you are more munificent givers than an unworthy bride-groom,[1] or

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1 *Vijámátri.* The prefix *vi* indicates, according to the Scholiast, a son-in-law (*jámátri*) who is not possessed of the qualifications required

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the brother of a bride;[1] therefore, as I offer you a libation, I address you, Indra and Agni, with a new hymn.

3. Never may we cut off the long line of posterity); thus soliciting and asking for descendants endowed with the vigour of their progenitors, the (worshippers), begetting children, praise Indra and Agni for their happiness, and they two, destroyers of foes, are nigh (to hear this adoration).

4. The sacred prayer,[2] desiring your presence, offers to you both, Indra and Agni, for your exhilaration the *Soma* libation; do you two, who have horses, handsome arms, and graceful hands, come quickly and mix (the libation) with sweetness in the waters.

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by the *Vedas*, and who is therefore obliged to conciliate his father-in-law by liberal gifts; which is, in fact, paying for, or buying, his wife; as in the interpretation of this stanza by *Yaska*, it is said (*Nirukta*, 6, 9), that the *vijámátri* is the "*asusamápta*" the unfulfilled, or unaccomplished, bridegroom, which implies, according to some, that he is the husband of a purchased bride (*kritapati*). This recognition in the *Veda*, of the act of receiving money from the bridegroom, is at variance with the general tenor of the law of marriage as laid down by *Manu*, which condemns the acceptance of anything by the father of a maiden, beyond a complimentary present, and censures the receipt of money, as equivalent to a sale: "Let no father who knows the law receive a gratuity, however small, for giving his daughter in marriage, since the man who, through avarice, takes a gratuity for that purpose is a seller of his offspring." *Laws of Manu* III. 51.) And again: "A bribe, whether large or small, is an actual sale of the daughter, although a bull and cow might be given at a marriage of saintly persons or *Rishis*" (*Ibid.* 53.) We have here, therefore, an indication of a different condition of the laws of marriage.

1 The *Syála*, the brother of the maiden, who makes her gifts through affection. The word is derived by *Yáksa* from *sya*, a winnowing basket, and *lá*, for *laja*, fried grains, which are scattered at the marriage ceremony by the bride's brother.

2 *Devi dhishaná*, divine speech; *mantrarupa*, in the form of prayer.

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5. I have heard, (when you were present) at the division of the treasure (among the worshippers), that you two, Indra and Agni, were most vigorous in the destruction of Vritra: beholders of all things, seated at this sacrifice upon the sacred grass, be exhilarated, (by drinking of the effused libation[1]).

6. Attending to the summons at the time of battle, you surpass all men (in magnitude): you are vaster than the earth, than the sky, than the rivers, than the mountains; you exceed all other existent things.

7. Bring wealth, thunderers, and give it to us; protect us, Indra and Agni, by your deeds; may those rays of the sun,[1] by which our forefathers have attained together[2] a heavenly region, shine also upon us.

8. Indra and Agni, wielders of the thunderbolt, overturners of cities, grant us wealth, defend us in battles; and may Mitra, Varuṇa, Aditi,—ocean, earth, and heaven, be propitious to this (our prayer).

SUKTA V. (CX).

This hymn is addressed to the Ribhus; the *Rishi* is Kutsa; the fifth and ninth stanzas are in the *Trishtubh*, the rest in the *Jagati* metre.

1. Ribhus, the rite formerly celebrated by me is again repeated, and the melodious hymn is recited in

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1 By the rays of the sun, in this place, it is said, are intended the radiance of Indra and Agni, as identical with the sun; by praising the latter, therefore, Indra and Agni are praised also.

2 *Saṕitwam* is explained, *sahaprâptavyam sthánam*, a place to be obtained together; that is according to the commentator, the world of *Brahma*, to which the pious proceed by a path of light, etc., (*archirádimárgena Brahmalokam upásaká gachchhanti*).

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your praise; in this ceremony, the *Soma* juice is sufficient for all the gods; drink of it to your utmost content when offered on the fire.

2. When Ribhus, you who were amongst my ancestors, yet immature (in wisdom), but desirous of enjoying (the *Soma* libations) retired to the forest to perform (penance), then, sons of Sudhanwan,[1] through the plenitude of your completed (devotions), you came to the (sacrificial) hall of the worshipper Savitri.

3. Then Savitri bestowed upon you immortality, when you came to him, who is not to be concealed,[2] and represented (your desire) to partake of the libations; and that ladle for the sacrificial viands which the *Asura*[3] had formed single, you made fourfold.

4. Associated with the priests, and quickly performing the holy rites, they, being yet mortals, acquired immortality, and the sons of Sudhanwan, the Ribhus, brilliant as the sun, became connected with the ceremonies (appropriated to the different seasons) of the year

5. Lauded by the bystanders, the Ribhus, with a sharp weapon, meted out the single sacrificial ladle like a field (measured by a rod), soliciting the best (libations), and desiring (to participate of) sacrificial food amongst the gods.

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1 *Sudhanwan*, the father of the *Ribhus*, was a descendant of *Angiras* so is *Kutsa*; it seems not very consistent to call them his kinsmen of a former period (*pránchah*, or *purva-kálina*). Rosen calls them *sapientes*; but this is an evdient inadvertence, as the epithet is *apáka*, unripe; *aparipakwajnánah*, immature in wisdom.

2 In the preceding verse, *Savitri*, derived from *sú* to offer oblations, might mean merely the presenter of oblations; but here we have evidently the sun alluded to.

3 Twashtri; as in a former passage.

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6. To the leaders (of the sacrifice),[1] dwelling in the firmament, we present, as with a ladle, the appointed clarified butter, and praise with knowledge those Ribhus, who, having equalled the velocity of the protector (of the universe, the sun),[2] ascended to the region of heaven, through (the offerings) of sacrificial food.

7. The most excellent Ribhu is in strength our defender; Ribhu, through gifts of food and of wealth is our asylum; may he bestow them upon us, Gods, through your protection; may we, upon a favourable occasion, overcome the hosts of those who offer no libations.

8. Ribhus, you covered the cows with a hide, and reunited the mother with the calf:[3] sons of Sudhanwan, leaders (of sacrifice), through your good works you rendered your aged parents young.

9. Indra, associated with the Ribhus, supply us, in the distribution of viands, with food,[4] and consent to bestow upon us wonderful riches; and may Mitra, Varuna, Aditi,—ocean, earth, and heaven, preserve them for us.

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1 *Nribhyah; yajnasya netribhyah* as in the text, *Ribhavo hi yajnasya netarah*,—"The Ribhus are the leaders of the sacrifice;" on which account they obtained immortality; or the term may be connected with *antarikshasya*, which precedes in the text, and may mean, as Rosen has it, to the chiefs of the firmament (*aeris regibus*).

2 A text of the *Véda* identifies the *Ribhus* with the solar rays (*Adityá asmayo api Ribhava uchyante*). The *Ribhus* are, indeed, said to be the rays of the sun.

3 A story is related, that a *Rishi*, whose cow had died, leaving a calf, prayed to the *Ribhus* for assistance, on which, they formed a living cow, and covered it with the skin of the dead one, from which the calf imagined it to be its own mother.

4 *Vájebhir no vájasátam aviddhi* may be also rendered, "protect us in battle with your horse."

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SUKTA VI. (CXI.)

THE *Rishi* and deities are the same; the metre of the fifth verse is *Trishtubh.*

THE Ribhus, possessed of skill in their work, constructed (for the Aswins) a well-built car; they framed the vigorous horses bearing Indra; they gave youthful existence to their parents; they gave to the calf its accompanying mother.[1]

2. Prepare fully for our sacrifice resplendent[2] sacrificial food, and for our rite and for our strength, such nutriment as may be the cause of excellent progeny, so that we may live (surrounded) by vigorous descendants; such wealth do you confer upon us for our benefit.

3. Ribhus, conductors (of sacrifice), bestow ample sustenance upon us, upon our chariots, upon our horses; let every one daily acknowledge our victorious wealth, and may we triumph in battle over our foes, whether strangers or kinsmen.

4. I invoke the mighty[3] Indra for protection, and the Ribhus, Vâjas, and Maruts to drink the *Soma* juice; also both Mitra, Varuna, and the Aswins, and may they direct us to opulence, to holy rites, and to victory.

5. May Ribhu supply us with wealth for war; may Vâja, victorious in battle, protect us, and may Mitra, Varuṇa and Aditi,—ocean, earth, and heaven, be propitious to this our prayer.

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1. See the preceding hymn; also Hymn xx.

2 *Ribhumat*; explained, having much light; for according to the *Nirukta* etymology, *Ribhu* means much light, from *uru*, much, and *bha* to shine.

3 *Ribhukshanam Indram* might be *Indra*, who is *Ribhukshin*, of which *Ribhukshanam* is the accusative. In the following expressions, *Ribhun* and *vájân*, plural accusatives, we are to understand, according to the commentator, the three sons of *Sudhanwan*,—*Ribhu*, *Vibhu*, and *Vája*.

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SUKTA VII. (CXII.)

THE *Rishi* is Kutsa, ; the first quarter-stanza is addressed to the Earth and Sky, the second to Agni, the rest of the hymn to the Aswins. The metre of the twenty-fourth and twenty-fifth stanzas is *Trishtubh*, of the rest, *Jagati*.

I PRAISE Heaven and Earth for preliminary meditation, (prior to the coming of the Aswins) ; I praise the hot and bright-shining Agni upon their approach, (as preparatory) to their worship: with those appliances with which you sound the conch shell in battle for your share (in the booty), with those aids,[1] Aswins, come willingly hither.

2. Earnest and exclusive adorers stand, Aswins, round your car, (to benefit) by your bounty, as (disciples listen) to the words (of a teacher) for instruction: with those aids with which you defend the pious who are engaged in acts of worship, come, Aswins, willingly hither.

3. By the vigour infused from celestial nectar, you are able, leaders (of sacrifice), to rule over those beings (who people the three worlds): with those aids by which you gave (milk) to the barren cow,[2] come, Aswins, willingly hither.

4. With those aids by which the circumambient (wind,) endowed with the vigour of his son,[3] the

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1 *Utibhah*, instr. plur. of *uti*, help, aid, assistance, protection. It is rather an akward term to render into English with the sense of plurality although not without precedent.

2 Alluding, according to the commentary, to the cow of a *Rishi*, named *S'ayu*, to which, although barren, the *As'wins*, at his entreaty, gave abundance of milk.

3 Agni is said to be the son of *Váyu*; as by the text, *Vayor-Agnih* either as generated, in the character of digestive warmth, by the vital airs, or as having been excited into flames by the wind at the time of creation.

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measurer of the two worlds (of heaven and earth),[1] and swiftest of the swift, beautifies (all things), and by which (Kakshivat) became learned in the three kinds of sacrifice;[2] with them come, Aswins, willingly hither.

5. With those aids by which you raised up from the water, Rebha, who had been cast bound (into a well), and also Vandana (similarly circumstanced), to behold the sky; by which you protected Kanwa, who longing to see the light;[3] with them, Aswins, come willingly hither.

6. With those aids by which you rescued Antaka,[4] (when cast into) a deep (pool), and about to be destroyed; by which, inflicting no distress, you preserved Bhujyu,[5] and by which you relieved Kar-

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1 *Dwimátri* may be applied to the wind, in conjunction with Agni as the respective occupants of the earth and the firmament, the former being the region of Agni, the latter of *Váyu*; or it may be rendered, as in former instances, the son of two mothers, or the two sticks used for attrition, and thence be applicable to *Agni*.

2 Or, *Trimantu*, acquainted with the *páka-yajnas*, or offerings of food; the *havir yajnas*, or oblations of clarified butter, and the *Soma yajnas*, or libations of *Soma* juice. In this sense, *Trimantu* is synonymous, apparently, with *Kakshivat*, whose name is supplied by the Scholiast.

3 *Rebha* and *Vandana* are said to have been *Rishis* who were cast into wells by the *Asuras*. According to the *Niti-manjari*, they brought this upon themselves, by maintaining a friendly intercourse with the *Asuras*. *Kanwa* is said also to have been thrown by them into darkness. In these, and similar instances subsequently noticed, we may possibly have allusions to the dangers undergone by some of the first teachers of Hinduism among the people whom they sought to civilize.

4 *Antaka* is called a *Rájarshi*, whom the *Asuras* threw into a pond or a well.

5 Of *Bhrigu*, the son of the *Rájá Tugra*, we shall hear again rather more in detail; the tradition is remarkable. *Bhujyu* had embarked on a

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kandhu and Vayya,[1] with them, Aswins, come, willingly hither.

7. With those aids by which you enriched Suchanti[2] and gave him a handsome habitation, and rendered the scorching heat pleasurable to Atri,[3] and by which you preserved Prisnigu and Purukutsa;[4] with them, Aswins, come willingly hither.

8. Showerers (of benefits), with those aids by which you enabled (the lame) Paravrij (to walk), the blind (Rijrâswa) to see, and (the cripple) S'rona to go,[5] and by which you set free the quail[6] when seized (by a wolf); with those aids, Aswins, come willingly hither,

9. With those aids by which you caused the sweet stream to flow, by which you, who are exempt from

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maritime expedition against the enemies of his father, but encountered a storm, in which his vessel was lost; he was saved, and brought back to his father by the intervention of the *Aswins*.

1 These are said to be *Asuras* whom the *Aswins* extricated from misfortunes.

2 No account is given of this person.

3 Atri, the patriarch, was thrown, it is said by the *Asuras* into a cave with a hundred doors, at all of which fires of chaff were kindled: they were extinguished with cold water by the *Aswins*; or, according to *Yáska*, *Atri* is here a name of Agni, the eater (*Atri*) of clarified butter but whose apperite, or intensity being checked by the heat of the sun in the hot weather, was renovated by the rain sent down by the *Aswins*.

4 We have no particulars of these except that Prisnigu is so named from his possessing brindled cows (*prisnayo gávo yasya.*)

5 Paravrij is a *Rishi*; so are Rijraswa and Srona. The first is named without any epithet in the text; instead of the second we have *Prándha*, the totally blind, and *S'rona* is not called a cripple, but is said to have been made to walk. The Scholiast supplies the details.

6 *Varttiká*, the commentary calls a bird like a sparrow; the ordinary sense is 'quail.'

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decay, gratified Vasishtha, and by which you protected Kutsa, Srutarya, and Narya;[1] with them, Aswins, come willingly hither.

10. With those aids by which you enabled the opulent Vis'palâ, when she was unable to move, to go to the battle rich in a thousand spoils, and by which you protected the devout Vas'a, the son of As'wa;[2] with them, Aswins, come willingly hither.

11. With those aids by which, beauteous donors, the cloud (was made to) shed its sweet (water), for the sake of the merchant Dirghas'ravas, the son of Us'ij, and by which you protected the devout Kakshibat;[3] with them, Aswins, come willingly hither.

12. With those aids by which you filled the (dry) river-bed with water, by which you drove the chariot, without horses, to victory, and by which Tris'oka[4] recovered his (stolen) cattle; with them, Aswins, come willingly hither.

13. With those aids by which you encompassed the sun, when afar off, (to extricate him from eclipse); by which you defended Mândhâtri (in the discharge of)

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1 Vasishtha is well known, but in what manner he was assisted by the Aswins does not appear; of the three others named in the text, it is only said that they were *Rishis*.

2 The story of Vis'palá is subsequently more fully alluded to; she was the wife of Khela, the son of Agastya. Vasa and Aswa are called *Rishis*.

3 Dirghasravas was the son of Dirghatamas, and therefore a *Rishi*; but, in a time of famine, he followed trade, to obtain a livelihood, hence he is termed a *Vanik*, a merchant; as the son of Usij, he should be the same as Kakshivat, but the text treats them apparently as distinct.

4 Trisoka is called a *Rishi*, the son of Kanya. These holy persons were much exposed, apparently, to cattle-stealing.

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his sovereign functions,[1] and by which you protected the sage Bharadwâja;[2] with them, Aswins, come willingly hither.

14. With those aids by which you defended the mighty and hospitable Divodâsa, (when having undertaken) the death of S'ambara, he hid himself in the water (through fear of the *Asuras*);[3] by which you protected Trasadasyu in war;[4] with them, Aswins, come willingly hither.

15. With those aids by which you preserved Vamra, praised by all around him, when drinking (the dews of the earth); by which you protected Kali when he had taken a wife, and Prithi, when he had lost his horse;[5] with them, As'wins, come willingly hither.

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1 Mándhátri is called a *Rishi*, but a Rájarshi, a royal sage is invented, as Mándhátri is a celebrated prince of the solar dynasty (*Vishnu purána* 363); his regal character is also evident from his office (*kshaitra-patyeshu*); the derivative of *kshetrapati*, the lord, either of fields or of the earth.

2 Here we have also a name well known in *Paurânik* tradition. (*Vishnu Purána*, 449, and n. 15.). He is termed in the text, *Vipra*, usually intending a Bráhman, but here explained *medhávin*, wise.

3 Divodása is a king well known in the *Pauranik* traditions (*Vishnu Purana*, 407), but no notice there occurs of his war with the *Asura, Sambara*, whom we have elsewhere seen destroyed by Indra in defence, it is also said of this prince, or, as he is there named, Atithigwa, the cherisher of guests (*atithi*), which is here employed as an epithet.

4 The son of Purukutsa, according to the Scholiast, concurring, in this respect, with the *Vishnu Purana*, p. 371.

5 Vamra is called a *Rishi*, the son of Vikhánas; the text calls him *Vipipánam*, drinking much and variously, which the Scholiast explains, drinking especially earthly moisture, or dew, *párthivam rasam*. Of Kali no more is said than that he was a *Rishi*, nor of *Prithi* than that he was a *Rájarshi*.

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16. With those aids, leaders (of sacrifices), which you afforded to S'ayu, to Atri, and formerly to Manu, anxious (to show them) the way (to escape from evil); with those by which you shot arrows (upon the foes) of Syumaras'mi;[1] with them, As'wins, come willingly hither.

17. With those aids by which Patharvan[2] shone with strength of form in battle, like a blazing fire piled up (with fuel); by which you defended S'aryâta in war; with them, Aswins, come willingly hither.

18. Angiras, (praise the As'wins); As'wins with those aids by which, with (gratified) minds, you delight in praise), and thence preceded the gods to the cavern to recover the stolen cattle;[3] by which you sustained the heroic Manu with food;[4] with them, As'wins, come willingly hither.

19. With those aids by which you gave a wife to Vimada,[5] by which you recovered the ruddy kine, by

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1 The second and third names have occurred before, the first is called a *Rishi*: the text has only, "You wished them to go" (*gâtum ishathuh*); the Scholiast adds, "out of evil or danger." Manu is here called *Râjarshi*, whom the *Aswins* extricated from want, by teaching him the art of sowing the seeds of barley and other grains. *Syumaras'mi* is styled a *Rishi*.

2 Patharvan is merely called a *Râjarshi*. S'aryâta is probably intended for *S'aryâti*, the fourth son of Vaivaswata Manu (*Vishnu Purana*, and the same prince is no doubt meant in a former passage by *S'aryâta*, which may be an epithet of *yajna*, sacrifice, understood.—the sacrifice of *S'aryâti*, rather than a patronymic, although there rendered as a proper name, upon the authority of *S'ayâna*. Of the race of Bhrigu, applies also to Chyavana, not to Saryati.

3 We have here attributed to the *Aswins* a similar feat as that usually ascribed to Indra.

4 By making him aware, according to the commentary, of the grain hidden in the earth, or teaching him, in fact, agriculture.

5 The *Aswins* were the means, it is said, of obtaining the daughter of Purumitra as a wife for the *Rishi Vimada*.

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which you conferred excellent wealth upon Sudâs;[1] with them, As'wins, come willingly hither.

20. With those aids by which you are bestowers of happiness upon the donor (of oblations), by which you have protected Bhujyu and Adhrigu, and by which you have granted delighting and nourishing (food) to Ritastubh;[2] with them, As'wins, come willingly hither.

21. With those aids by which you defended Kris'ânu in battle,[3] with which you succoured the horse of the young Purukutsa[4] in speed, and by which you deliver the pleasant honey to the bees; with them, As'wins, come willingly hither.

22. With those aids by which you succoured the worshipper contending in war for cattle, by which you assist him in the acquisition of houses and wealth, by which you preserve his chariots and horses; with them, As'wins, come willingly hither.

23. With those aids by which you, who are worshipped in many rites,[5] protected Kutsa, the son of

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1 The name of a king, the son of Pijavana, both names are unknown in the *Puranas*, although we have more than one *Sudâsa*; but they are sprung from other princes. (*Vishnu Pur*). A prince named Paiyavana, or son of Piyavana, is noticed by *Manu*, 8, 110.

2 *Bhujyu* has been named before. *Adhrigu* is called a sacrificer, or immolator, along with *Châpa*, of the gods; as by the text, —*Adhrigus Chapas cha devánám samitárau*. *Ritastubh* is called a Rishi.

3 Kris'ánu is enumerated by the *Taittiriyas* amongst a class called *Somapalas*, venders or providers, apparently, of the *Soma* plants; as by the text, *Husta-Suhasta-Kris'ánavah, te vah Somakrayánah*. The term occurs also amongst the synonymes of Agni.

4 Purukutsa, in the *Puranas*, is the son of Mandhátri and husband of Narmadá, the river (*Vishnu Pur.*): the text has only "of the young; the comment supplies Purukutsa.

5 *Satakratu*, the usual epithet of Indra: he to whom many rites are addressed, or by whom many acts are performed, is here applied to the *Aswins*.

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Arjuna, as well as Turviti, Dhabhiti, Dhwasanti, and Purushanti;[1] with them, As'wins, come willingly hither.

24. As'wins, sanctify our words with works; showerers (of benefits), subduers of foes, (invigorate) our understanding (for the sacred study); we invoke you both, in the last watch of the night,[2] for our preservation; be to us for increase in the provision of food.

25. Cherish us, As'wins, always, by night or day, with undiminished blessings; and may Mitra, Varuṇa, Aditi,—ocean, earth, and heaven, be favourable to this our (prayer).

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1. *Kutsa* and *Turviti* have occurred before, although the affiliation of the former is new; of the other names, no account is given, except that *Purushanti* is that of a *Rishi*

2. *Adyutye*, in the absence of light; that is, in the last watch of the night, or that preceding the dawn, at which time, according to *As'walâyana*, as quoted by *Sáyana*, the *Aswins* are especially to be worshipped.

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EIGHTH ADHYA'YA.

ANUVAKA XVI.—*Continued.*

SUKTA VIII. (CXIII)

The hymn is addressed to Ushas (the dawn), and in the second half of the three first stanzas also to *Night*. The *Rishi* is Kutsa, the metre *Trishtubh*.

THIS most excellent luminary of all luminaries has arrived: the wonderful and diffusive manifester (of all things) has been born; in like manner as night is the offspring of the sun, so she becomes the birth-place of the dawn.[1]

2. The white-shining dawn, the parent of the sun,[2] has arrived; dark night has sought her own abode; both allied to the same (sun), immortal, succeeding to each other, and mutually effacing each other's complexion, they traverse the heavens.

3. The path of the sisters is unending; they travel it alternately, guided by the radiant (sun); combined in purpose, though of different forms, night and dawn, giving birth (to all things), obstruct not each other, neither do they stand still.

4. Brilliant guide of the speakers of truth,[3] the many-tinted dawn, is recognised by us; she has

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1 That is, when the sun sets, the night comes on, or it is generated by the setting of the sun, and may figuratively be termed his offspring and, in like manner, as the precursor, night may be termed the parent or womb, of the dawn.

2 A like conceit to that of the preceding verse,—the dawn precedes and therefore figuratively bears, or is the parent of, the sun.

3 Upon the appearance of the dawn, the animals and birds utter heir *rue*, or *natural*, cries.

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opened our doors; having illuminated the world, she has made our riches manifest. Ushas gives back all the regions (that had been swallowed up by night.)

5. The opulent (dawn) arouses to exertion the man bowed down in sleep,—one man to enjoyments, another to devotion, another to (the acquirement of) wealth; she has enabled those who were almost sightless to see distinctly. The expansive Ushas has given back all the regions.

6. The dawn rouses one man to acquire wealth, another to earn food, another to achieve greatness, another to sacrifices, another to his own (pursuits), another to activity, and lights all men to their various means of maintaining life. Ushas has given back all the regions.

7. The daughter of heaven, young, white-robed, the mistress of all earthly treasure, is beheld dissipating the darkness. Auspicious Ushas, shine upon us to-day in this (hall of sacrifice.)

8. Following the path of the mornings that have passed, and first of the endless mornings that are to come, Ushas, the disperser of darkness, arouses living beings, and awakens every one (that lay) as dead.

9. Ushas, inasmuch as thou hast caused the sacred fire to be kindled,[1] inasmuch as thou hast lighted the world with the light of the sun, inasmuch as thou hast wakened men to perform sacrifice, thou hast done good service to the gods.

10. For how long a period is it that the dawns have risen? for how long a period will they rise?

[1] Fires for burnt offerings being properly lighted at the dawn.

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still desirous to bring us light, Ushas pursues the functions of those that have gone before, and shining brightly, proceeds with the others (that are to follow.)

11. Those mortals who beheld the pristine Ushas dawning have passed away; to us she is now visible, and they approach who may behold her in after-times.

12. The beings hostile (to acts of devotion) now withdraw,[1] for she is the protectress of sacred rites, who is manifested for their performance; she is the giver of happiness, the awakener of pleasant voices, the enjoyer of felicity, and provider of food for the gods: most excellent Ushas, dawn to-day on this (sacrificial hall.)

13. The divine Ushas dawned continually in former times; the source of wealth, she still rises on this (world); so will she give light hereafter, through future days, for, exempt from decay or death, she goes on in her splendour.

14. The divine Ushas lights up with her beams the quarters of the heavens; she has thrown off her gloomy form, and, awakening (those who sleep). comes in her car, drawn by purple steeds.

15. Bringing with her life-sustaining blessings, and giving consciousness (to the unconscious), she imparts (to the world) her wonderful radiance. The similitude of the numerous dawns that have gone by, the first of the brilliant (dawns that are to come), Ushas has to-day appeared.

16. Arise; inspiring life revives; darkness has departed; light approaches. Ushas has opened the

1. *Rákshasas* and other malignant spirits vanish with the dawn.

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road for the sun to travel: let us repair to where they distribute food.

17. The offerer of praise, the reciter of praise, celebrating the brilliant Ushasas, repeats the well-connected words (of the *Véda*). Possessor of affluence, dawn to-day upon him who praiseth thee; bestow upon us food, whence progeny may be obtained.

18. May he who has offered the libation obtain, upon the conclusion of his praises, (enunciated), like the wind, (with speed), the favour of) those Ushasas who are givers of horses, and of cattle, and of progeny, and who shed light upon the mortal presenting to them (offerings).

19. Mother of the gods,[1] rival of Aditi, illuminator of the sacrifice, mighty Ushas, shine forth; approving of our prayer, dawn upon us. Do thou, who art cherished by all, make us eminent among the people.

20. Whatever valuable wealth the Ushasas convey, is beneficial to the sacrificer and to the praiser. May Mitra, Varuṇa, Aditi,—ocean, earth and heaven, be favourable to this our prayer.

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1 The gods are awakened at dawn by the worship they then receive, and hence, the dawn may be said figuratively to be their parent (*Mátá devánám*), and in that character she is the enemy, or rival, of *Aditi*, who is their mother.

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SUKTA IX. (CXIV.)

THE deity is Rudra, the *Rishi* Kutsa: the tenth and eleventh verses are in the *Trishtubh* metre, the rest in the *Jagati*.

WE offer those praises to the mighty Rudra,[1] with the braided hair,[2] the destroyer of heroes,[3] in order that health may be enjoyed by bipeds, and quadrupeds, and that all beings in this village may be (well) nourished and exempt from disease.

2. Be gracious to us, Rudra; grant us happiness, for we worship the destroyer of heroes with oblations; and, by thy directions, Rudra, may we obtain that freedom from disease and exemption from dangers which our progenitor, Manu, bestowed upon us, (having obtained them from the gods.)

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1 We have a repetition here of the usual etymologies of *Rudra*, with some additions: He causes all to weep (*rodayati*) at the end of the world; or *rut* may signify 'pain,'—the pain of living, which he drives (away *drávayati*); or *rut* may mean 'word,' or 'text,' or the *upanishads* of the *Vedas*, by which he is approached, or propitiated (*druyate*); or *rut* may mean 'holy or divine speech,' or 'wisdom,' which he confers (*ráti*) upon his worshippers; or *rut* may mean 'darkness,' that which invests or obstructs (*runaddhi*) all things and which he dissipates (*vrináti*); or again, it is said, that while the gods were engaged in battle with the *Asuras*. *Rudra*, identified with *Agni*, came and stole their treasure; after conquering the enemy, the gods searched for the stolen wealth, and recovered it from the thief, who wept (*arudat*) and *Agni*, was thence called *Rudra*.

2 *Kapardine*,, from *Kaparda*, of which one meaning is, the *jatá*, or braided hair of *Siva*, whence the Scholiast gives, as its equivalent *jatiláya*. This looks very like a recognition of *Siva* in the person of *Rudra*; it is not easy to suggest any other interpretation, unless the term be an interpolation.

3 *Kshayad viráya* in whom heroes (*virá*) perish (*vinasyanti*); or it may mean of whom the imperial (*kshayantah práptaiswaryáh*) heroes (that is, the *Maruts*) are the sons. The epithet is repeated in the following verses.

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3. Rudra, showerer (of benefits), may we obtain, through our worship of the gods, the favour of thee, who art the destroyer of heroes: come to our posterity, purposing to promote their happiness, while we having, our sons in safety, offer thee oblations.

4. We invoke for our preservation the illustrious Rudra, the accomplisher of sacrifices,[1] the tortuous,[2] the wise; may he remove far from us his celestial wrath for we earnestly solicit his favour.

5. We invoke from heaven, with reverence, him who has excellent food,[3] who is radiant, and has braided hair, who is brilliant, and is to be ascertained (by sacred study), holding in his hands excellent medicaments: may he grant us health, defensive armour, and a (secure) dwelling.

6. This praise, the sweetest of the sweet, and cause of increase (to the reciter), is addressed to Rudra, the father of the Maruts:[4] immortal Rudra grant us food sufficient for mortals, and bestow happiness on me, my son and my grandson.

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1 *Yajna sadham, i.e. sádhayitáram*, he who makes the sacrifice well-desired, or perfect (*swishtam* or *su ishtam*).

2 *Vanku*, he who goes crookedly; what is meant by this is not explained.

3 The phrase is *Varáha*, literally, a boar, and one who has a hard body, like a boar's, may be intended; but the Scholiast prefers considering it as an abbreviation of *varáhára*, from *vara*, good, and *áhára*, food.

4 The paternity of *Rudra*, with respect to the *Maruts*, is thus accounted for by the Scholiast: "After their birth from *Diti*, under the circumstances told in the *Puranas* (*Vishnu Purana*, p. 152), they were beheld in deep affliction by *Siva* and *Párvati* as they were passing sportively along; the latter said to the former, 'If you love me, transform these lumps of flesh into boys.' *Mahesa* accordingly made them boys of like form, like age, and similarly accoutred, and gave them to

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7. Injure not Rudra, those amongst us who are old and young, who are capable of begetting, or who are begotten, nor a father, nor a mother, nor afflict our precious persons.

8. Harm us not, Rudra, in our sons or grandsons, or other male descendants, nor in our cattle, nor in our horses; inflamed with anger, kill not our valiant men, for we, presenting clarified butter, perpetually invoke thee.

9. I restore to thee, the praises (derived from thee), as a shepherd (returns his sheep to their owner); father of the Maruts, bestow happiness upon me; thy auspicious benignity is the cause of successive delight, therefore we especially solicit thy protection.

10. Destroyer of heroes, may thy cow-killing or man-slaying (weapon) be far away, and let the felicity granted by thee be ours; favour us; speak, brilliant hero, in our behalf, and grant us, thou who art mighty over the two (realms of heaven and earth), prosperity.

11. Desirous of protection, we have said, reverence be to him; may Rudra, with the Maruts, hear our invocation; and may Mitra, Varuṇa, Aditi,—ocean, earth, and heaven, be favourable to this our prayer.

Párvati, as her sons, whence they are called the sons of *Rudra*." The *Nitimanjari* adds other legends; one, that *Párvati*, hearing the lamentations of *Diti*, entreated *Siva* to give the shapeless births, forms, telling them not to weep (*marodih*): another, that he actually begot them, in the form of a bull, on *Prithivi*, the earth, as a cow. These stories are evidently fictions of a much later era than that of the *Vedas*, being borrowed, if not fabricated, from the *Tantras*, and may be set aside, without hesitation, as utterly failing to explain the meaning of those passages in the *Vedas* which call the *Maruts* the sons of *Rudra*.

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SUKTA X. (CXV)

Kutsa is the *Rishi*; the deity is Surya, the metre *Tristubh.*

1. The wonderful host of rays has risen; the eye of Mitra, Varuṇa, and Agni;[1] the sun, the soul of all that moves or is immoveable,[2] has filled (with his glory) the heaven, the earth and the firmament.

2. The sun follows the divine and brilliant Ushas, as a man (follows a young and elegant) woman; at which season, pious men perform (the ceremonies established for) ages,[3] worshipping the auspicious (sun), for the sake of good (reward).

3. The auspicious, swift horses of the sun, well-limbed, road-traversing, who merit to be pleased with praise, reverenced by us, have ascended to the summit of the sky, and quickly circumambulate earth and heaven.

4. Such is the divinity, such is the majesty of the sun, that when he has set, he has withdrawn (into himself) the diffused (light which had been shed) upon the unfinished task;[4] when he has unyoked his

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1 Or *Chakshus* may mean 'the enlightener.,' *Mitra; Varuna,* and *Agni* are said to be typical of the world, or of the seasons, perhaps, over which they preside.

2 *A'tmá jagatah*, the soul of the world; from his pervading and animating all things; or *jagatah* may be rendered, 'of what is moveable; it is followed by *tasthushah*,—of that which is fixed. The sun is the cause of all effects, whether moveable or immoveable (*sa hi sarvasya sthávara jangamátmakasya káryavargasya káranam*).

3 *Yugáni*, which may also be rendered, 'yokes for ploughs; 'for, at this season (dawn), men seeking to propitiate the gods by the profit which agriculture yields, equip their ploughs, or engage in the labours of the field.

4 *Madhyákartor-vitatam*, spread in the middle of the affair; that is, the cultivator, or artisan, desists from his labour, although unfinished, upon the setting of the sun.

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coursers from his car, then night extends the veiling darkness over all.

5. The sun, is the sight of Mitra and Varuṇa,[1] displays his form (of brightness) in the middle of the heavens, and his rays[2] extend, on one hand, his infinite and brilliant power, or, on the other (by their departure), bring on the blackness of night.

6. This day, gods, with the rising of the sun, deliver us from heinous sin; and may Mitra, Varuṇa, Aditi,—ocean, earth, and heaven, be favourable to this our prayer.

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1 *Mitra* and *Varuna* are used, according to the commentary, by metonymy, for the world.

2 *Haritaḥ*, which may mean also his horses.

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ANUVA'KA XVII.

SUKTA I. (CXVI.)

The deities are the Aswins; the *Rishi* is Kakshivat; the metre is *Trishtubh.*

1. In like manner as a worshipper strews the sacred grass for the Nâsatyas, so do I urge on their laudations, as the wind drives on the clouds: they, who gave a bride to the youthful Vimada,[1] and bore her away in their car, outstripping the rival host.

2. Nâsatyas, borne by strong and rapid (steeds) and (urged) by the encouragements of the gods, the ass[2] of you, thus instigated, overcame a thousand (enemies) in conflict, in the war grateful to *Y*ama.

3. Tugra,[3] verily, Aswins, sent (his son) Bhujyu to sea, as a dying man parts with his riches; but you

---

1 The story told by the Scholiast is, that *Vimada*, having won his bride at a *Swayambara*, or choice of a husband by a princess, was stopped on his way home by his unsuccessful competitors, when the *As'wins* came to his succour, and placed the bride in their chariot, repulsed the assailants, and carried the damsel to the residence of the prince.

2 An ass (*rásabha*) given by *Prajápati*. The chariot of the *As'wins* is drawn by two asses (*rasabhavaswinoh*)—*Nighuntu*, 1, 14; or it may mean, "one going swiftly," and the rest of the passage, "obtained precedence for the *As'wins* over other gods in the oblation, through his mastering the stanzas declared by *Prajápati*."

3 *Tugra*, it is said, was a great friend of the *As'wins:* being much annoyed by enemies residing in a different island, he sent his son *Bhujyu* against them, with an army on board ship, after sailing some distance, the vessel foundered in a gale; *Bhujyu* applied to the *As'wins*, who brought him and his troops back in their own ships, in three days' time, as appears from this and the two following stanzas.

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brought him back in vessels of your own, floating over the ocean, and keeping out the waters.

4. Three nights and three days, Nâsatyas, have you conveyed Bhujyu in three rapid, revolving cars, having a hundred wheels, and drawn by six horses,[1] along the dry bed of the ocean to the shore of the sea.

5. This exploit you achieved, As'wins, in the ocean where there is nothing to give support, nothing to rest upon, nothing to cling to, that you brought Bhujyu, sailing in a hundred-oared ship,[2] to his father's house.

6. As'wins, the white horse you gave to Pedu, whose horses were indestructible, was ever to him success; that your precious gift, is always to be celebrated; the horse of Pedu, the scatterer (of enemies) is always to be invoked.[3]

7. You gave leaders (of sacrifice), to Kakshivat, of the race of Pajra,[4] various knowledge; you filled from the hoof of your vigorous steed, as if from a cask, a hundred jars of wine.[5]

8. You quenched with cold (water) the blazing flames (that encompassed Atri) and supplied him with food-supported [strength; you extricated him, As'wins,

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1 This is a rather unintelligible account of a sea voyage, although the words of the text do not admit of any other rendering.

2 *Satáritrám návam*, a ship with a hundred, that is, with many, oars. This stanza is consistent with the first of the triad.

3 *Pedu*, it is said, was a certain *Rájarshi*, who worshipped the *As'wins*; they therefore gave him a white horse, through the possession of which he was always victorious over his enemies.

4 *Pajras* is another name for *Angirasas*, in which race *Kakshvat* was born.

5 No account of the occasion of this miracle is given.

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from the dark (cavern) into which he had been thrown headlong, and restored him to every kind of welfare.[1]

9. Nâsatyas, you raised up the well, and made the base, which had been turned upwards, the curved mouth so that the water issued for the beverage of the thirsty Gotama, the offerer.[2]

10. Nâsatyas, you stripped off from the aged Chyavana his entire skin, as if it had been a coat of mail;[3] you reversed, Dasras, the life of the sage who was without kindred, and constituted him the husband of many maidens.

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1 Described before.

2 This has been elsewhere related of the *Maruts*. The manner in which the well was presented to *Gotama* is somewhat obscurely described.

3 The restoration of the ascetic *Chyavana* to youth and beauty is related in several *Purânas*; following, probably, the *Mahâbhârata*, *Vana Parv*, vol. i. p. 577: he is there called the son of *Bhrigu*, and was engaged in penance near the *Narmadâ* river until the white ants constructed their nests round his body, and left only his eyes visible. *Sukanyâ*, the daughter of King *S'aryati*, having come to the place, and seeing two bright spots in what seemed to be an ant-hill, pierced them with a stick; the sage visited the offence upon *S'aryati* and his attendants, and was appeased only by the promise of the king to give him his daughter in marriage. Subsequently, the *As'wins* coming to his hermitage, compassionated *Sukanya's* union with so old and ugly a husband as *Chyavana*, and, having made trial of her fidelity, bestowed on the sage a similar condition of youth and beauty to their own. This story does not seem to be the same, however, as that of the text, in which no allusion occurs to *Sukanyâ*, and the transformation of *Chyavana* precedes his matrimonial connection. He is termed *jahita* in the text; properly, abandoned; that is, according to the Scholiast, by sons, and others (*putradibhih parityakta*); but it may denote, perhaps, merely his solitary condition as an ascetic. In return for their friendly office, *Chyavana* compelled *Indra* to assent to the *As'wins* receiving at sacrifices a share of the *Soma* libation, which is not noticed in the text.

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11. Nâsatyus, leaders, glorious was that exploit of yours, one to be celebrated, to be adored, to be desired by us, when becoming aware (of the circumstance), you extricated Vandana, (hidden), like a concealed treasure, from the (well) that was visible (to travellers).[1]

12. I proclaim, leaders (of sacrifice), for the sake of acquiring wealth, that inimitable deed which you performed, as the thunder (announces) rain, when, provided by you with the head of a horse, Dadhyanch, the son of Atharvan,[2] taught you the mystic science.

13. The intelligent (Vadhrimati)[3] invoked you, Nâsatyas, who are the accomplishers (of desires) and the protectors of many, with a sacred hymn; her prayer was heard, like (the instructions of) a teacher, and you,

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1 For "well" we have only *darsatat* in the text,—that which was to be seen by thirsty travellers, according to the commentary.

2 We have here rather obscure allusions to a legend which was probably afterwards modified by the *Puránas*, in which the name also occurs as *Dadhicha*. In the *Mahábhárata*, *Vana Parva*, vol. i. p. 554, it is merely related, that the gods, being oppressed by the *Kálakeya Asuras*, solicited from the sage *Dadhicha* his bones, which he gave them, and from which *Twashtri* fabricated the thunderbolt with which *Indra* slew *Vritra* and routed the *As'uras*. The legend of the text differs from this; *Indra*, having taught the sciences called *Pravargya vidya* and *Madhuvidyá* to *Dadhyanch*, threatened that he would cut off his head if ever he taught them to any one else; the *Aswins* prevailed upon him, nevertheless, to teach them the prohibited knowledge, and, to evade *Indra's* threat, took off the head of the sage, replacing it by that of a horse; *Indra*, apprized of *Dadhyanch's* breach of faith, struck off his equine head with the thunderbolt; on which the *Aswins* restored to him his own. The *Pravargya vidya* is said to imply certain verses of the *Rik*, *Yajur*, and *Sáma Vedas*, and the *Madhu-vidyá*, the *Bráhmana*.

3 *Vadhrimati* was the wife of a certain *Rájarshi* who was impotent. The *As'wins*, propitiated by her prayers, gave her a son.

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As'wins gave to the wife of an impotent husband, Hiraṇyahasta, her son.

14. Nâsatyas, leaders, you liberated the quail from the mouth of the dog[1] that had seized her, and you, who are benefactors of many, have granted to the sage who praises you, to behold (true wisdom).

15. The foot of (Vis'palâ, the wife of) Ḱhela, was cut off, like the wing of a bird, in an engagement by night; immediately you gave her an iron leg, that she might walk, the hidden treasure (of the enemy being the object of the conflict.)[2]

16. When his father caused Rijrâs'wa,[3] as he was giving to a she-wolf[4] a hundred sheep cut up in pieces, to become blind, you, Dasras, physicians (of the gods) gave him eyes, (that had been) unable to find their way, with which he might see.

17. The daughter of the sun[5] ascended your car,

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1 *Vrikâ*, more usually a wolf, but here said to be synonymous with *s'wân*, a dog; elsewhere termed by the commentary *áranya s'wan*, a forest, or wild dog. *Yáska* interprets it figuratively, and renders *Vrika* by *A'ditya*, the sun, from whose grasp, or overpowering radiance, the *As'wins* are said to have rescued the dawn, upon her appeal to them.

2 The story is here more fully detailed in the text; it is only added in the notes, that *Khela* was a king, of whom *Agastya* was the *Purohita*, and it was through his prayers that the *As'wins* gave *Vis'palá* an iron leg.

3 *Rijrás'wa* was one of the sons of *Vrishagir*; his blindness has been previously alluded to but here we have the story in detail.

4 The *Vriki* was one of the asses of the *As'wins* in disguise, to test his charitable disposition; but, as he exacted the sheep from the people, his father was angry, and caused him to lose his eyesight, which the *As'wins* restored to him.

5 *Surya*, it is related, was desirous of giving his daughter *Suryá* to *Soma*, but all the gods desired her as a wife; they agreed that he who should first reach the sun, as a goal, should wed the damsel. The *As'wins* were victorious, and *Suryá*, well pleased by their success rushed immediately into their chariot.

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(like a runner) to a goal: when you won (the race) with your swift horse, all the gods looked on with (anxious) hearts, and you, Nâsatyas, were associated with glory.

18. When, As'wins, being invited, you went to his dwelling, (to give due rewards) to Divodâsa, offering oblations, then your helping chariot conveyed food and treasure, and the bull and the porpoise were yoked together.[1]

19. Nâsatyas, bearing strength and wealth with posterity and vigour-sustaining food, you came, with one intention, to the family of Jahnu,[2] (provided) with (sacrificial) viands, and possessing a third portion of the daily (offerings).

20. Undecaying Nâsatyas, you bore away by night, in your foe-overwhelming car, Jâhusha,[3] surrounded on every side by (enemies) through practicable roads, and went to (inaccessible) mountains.

21. You preserved Vas'a, As'wins, (that he might obtain) in a single day a thousand acceptable gifts:[4] showerers (of benefits), associated with Indra, you destroyed the malignant enemies of Prithus'ravas.[5]

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1 The *Vrishabha* and the *Sins'umâra*. The commentator calls the latter *grâha*, which is properly an alligator, but the *S'is'umara*, as it is usually read, is every where else considered to be a name of the Gangetic porpoise: they were yoked to the car of *As'wins*, the comment says, to display their power.

2 *Jahnâvi*, not *Jâhnavi*; it is here considered as an adjective to *prajâ*, progeny (*Jahnor prajâm*). *Jahnu* is called a *Maharshi*; he is a prince of the lunar dynasty in the *Purânas*.

3 The name of a certain king; we have nothing relating to him beyond what is stated in the text.

4 *Vasa*, a *Rishi*, it is said, received daily presents to the number of one thousand.

5 We have a *Prithus'ravas* amongst the *Paurânik* princes, but nothing particular is recorded of him. (*Vishnu Purâna*)

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22. You raised the waters from the bottom to the top of the well, for the drinking of S'ara, the son of Richitka,[1] and by your powers, Nâsatyas, you filled, for the sake of the weary S'ayu, the barren cow (with milk).

23. Nâsatyas, by your acts you restored to Vis'waka, the son of Krishṇa, soliciting your protection, adoring you, and a lover of rectitude, his son Vishṇâpu,[2] (welcome) to his sight as an animal that had been lost.

24. As'wins, you raised up, like *Soma* in a ladle, Rebha, who for ten nights and nine days had lain (in a well), bound with tight bonds, wounded, immersed, and suffering distress from the water.

25. Thus, As'wins, have I declared your exploits; may I become the master (of this place), having abundant cattle and numerous progeny, and retaining my sight, and enjoying a long life: may I enter into old age as (a master enters) his house.

SUKTA II. (CXVII.)

Deities, *Rishi*, and metre as before.

AS'WINS, for your gratification by the pleasant *Soma* juice, your ancient worshipper adores you: the offering is poured upon the sacred grass, the hymn is ready (for repetition); come, Nâsatyas, with food and with vigour.

2. With that car, As'wins, which, rapid as thought, drawn by good horses, appears before men, and with

1 Of *S'ara*, called *A'rchitka*, or the son of *Richitka*, nothing is detailed.

2 We have no particulars of *Krishna*, *Vis'waka* and *Vishnâpu*, except their being *Rishis*.

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which you repair to the dwelling of the virtuous, come, leaders of sacrifices), to our abode.

3. You liberated, leaders (of rites), the sage Atri, who was venerated by the five classes of men, from the wicked prison, together with his troop (of children), destroying his enemies, and baffling, showerers (of benefits), the devices of the malignant *Dasyus*.

4. Leaders (of sacrifice) showerers (of benefits), you restored Rebha, cast by unassailable (enemies) into the water, and wounded, like a (sick) horse, by your (healing) skill: your ancient exploits do not fade (from recollection).

5. You extricated, Dasras, the sage Vandana, cast into a well, like a handsome and splendid ornament designed for embellishment, and (lying), As'wins, like one sleeping on the lap of the earth, or like the sun disappearing in darkness.

6. That (exploit) of yours, leaders (of sacrifice), is to be celebrated, Nâsatyas, by Kakshivat, of the race of Pajra, when you filled for the (expectant) man a hundred vases of sweet (liquors) from the hoof of your fleet horse.

7. You restored, leaders (of sacrifices), Vishṇâpu (his lost son) to Vis'waka, the son of Krishṇa, when he praised you; you bestowed, As'wins, a husband upon Ghosâ, growing old and tarrying in her father's dwelling.[1]

8. You gave, As'wins, a lovely bride to S'yâva;[2]

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1 *Ghoshâ* was the daughter of *Kakshivat*; she was a leper, and therefore unfit to be married; but, when advanced in years, she prayed to the *As'wins*, who healed her leprosy and restored her to youth and beauty, so that she obtained a husband.

2 *Syâva*, a *Rishi* had the black leprosy, but was cured of it by the *As'wins*, and consequently married.

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you gave sight to Kaṇwa,[1] unable to see his way; showerers (of benefits), the deed is to be glorified by which you gave hearing to the son of Nrishada.[2]

9. As'wins, who assume many forms, you gave to Pedu a swift horse, the bringer of a thousand (treasures), powerful, irresistible, the destroyer of foes, the object of praise, the bearer (over dangers).

10. Liberal givers, these your exploits are to be celebrated, and the resounding prayer propitiates you while abiding in heaven and earth; when the descendants of Pajra invite you, As'wins, come with food, and grant strength to the sage (who worships you).

11. As'wins, glorified by the praise of the son (of the jar),[3] and giving food, nourishers (of men), to the sage (Bharadwâja), exalted by Agastya with prayer, you restored Nâsâtyas, Vis'palâ.

12. Whither were you going, sons of heaven, showerers (of benefits), when, on your way to the dwelling of Kâvya,[4] (to receive his) adoration, you raised up (Rebha), As'wins, on the tenth day, like a buried vessel full of gold?

13. You rendered, by your power, As'wins, the aged Chyavana again young: the daughter of the sun Nâsatyas, invested your chariot with beauty.

14. Dissipators of affliction, as you were praised with former praises by Tugra, so were you again adored

---

1 The blindness of *Kanwa* is not adverted to in any of his hymns hitherto met with.

2 The son of *Nrishada* is unnamed; he is termed a *Rishi*.

3 We have only "son" (*sunu*) the Scholiast adds, *Kumbhât prasuta*, that is, *Agastya*; so, again, the text gives only *vipráya*, which the commentary amplifies by *Bharadwájáya rishaye*.

4 *Usanas*, the son of *Kavi*.

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(by him), when you brought Bhujya safe from the tossing ocean with swift ships[1] and rapid horses.

15. The son of Tugra, brought back by you, As'wins, (to his father), glorified you when he had crossed the ocean in safety, and you bore him, showerers (of benefits), with your well-harnessed car, swift as thought, to safety.

16. The quail glorified you As'wins, when you saved her from the mouth of the wolf; you carried off (Jâhusha) to the top of the mountain in your triumphant chariot; and slew the son of Vis'wânch with a poisoned (arrow).[2]

17. You restored eyes to Rijrâswa, who, on presenting a hundred sheep to the she-wolf, had been condemned to darkness by his indignant father, and gave light to the blind, wherewith to behold all things.

18. (Desiring) that the enjoyment (arising from the perfection) of the senses (should be restored to the blind,) the she-wolf invoked you, (saying), "As'wins, showerers (of benefits,) leaders (of sacrifices), Rijrâs'wa, (lavish) as a youthful gallant, (has given me) a hundred and one sheep, cutting them into fragments."

19. As'wins, your powerful protection is the source of happiness; worthy of laudation, you have made whole the maimed; therefore, has the intelligent (Ghoshâ) called upon you: showerers (of benefits), come hither with your succours.

20. Dasras, you filled the milkless, barren, and emaciated cow of S'ayu with milk; you brought, by

1 For swift, we have *vibhih*, to which the Scholiast adds, *naubhih*, ships.

2 *Vis'wânch* is called an *Asura*; the text says, "whose son you killed with poison;" the commentator explains this to imply a poisoned arrow.

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your powers, the daughter of Purumitra, as a wife, to Vimada.[1]

21. As'wins, causing the barley to be sown (in the fields that had been prepared) by the plough; milking (the clouds) for the sake of Manu; destroying the *Dasyu* with the thunderbolt; you have bestowed brilliant light upon the *Arya*.[2]

22. You replaced, As'wins, with the head of a horse, (the head of) Dadhyanch, the son of Atharvan, and, true to his promise, he revealed to you the mystic knowledge which he had learned from Twashtri, and which was as a ligature of the waist to you.[3]

23. Sapient As'wins, I ever solicit your favour; protect all my religious duties, and grant, Nâsatyas, abundant and excellent wealth, together with offspring.

24. Liberal As'wins, leaders (of sacrifices), you gave to Vadhrimati her son Hiranyahasta; bounteous As'wins, you restore to life the triply-mutilated S'yâva.[4]

25. These, your ancient exploits, As'wins, our forefathers, have celebrated, and we offer adoration to you, showerers (of benefits) repeating your praises, accompanied by our dependants.

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1 It is only said of *Purumitra* that he was a certain *Raja*.

2 *A'ryáya*; the Scholiast explains this *vidushe*, to the sage ...at is, to, or upon, *Manu*; but the previous occurrence of *Dasyu* appears to warrant the understanding of *A'rya* as its contrast, and to treat it as a national appellative. It may also be observed, that the text has *Manusha*, which the Scholiast says is here a synonym of *Manu*, but which more usually designates *man*.

3 *Twashtri* is here considered synonymous with *Indra*; the knowledge was *kakshyam vám*,—a girdle to you both; strengthening them to perform religious rites.

4 He was cut into three pieces by the *Asuras*, it is said, which were reunited into one by the *As'wins*.

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SUKTA III. (CXVIII)

The deities, the *Rishi*, and metre, as before.

MAY your elegant and rich car, swift as a hawk, come, As'wins, to our presence, for it is as quick as the mind of man, surmounted, showerers (of benefits), by three columns, and rapid as the wind.

2. Come to us with your tri-columnar, triangular, three-wheeled, and well-constructed car; replenish our cows (with milk), give spirit to our horses, and augment, As'wins, our posterity.

3. Dasras, (having come) with your quick-moving, well-constructed car, hear this hymn, (recited by one) who reveres you: do not the ancient sages say that you are most prompt, As'wins, (to avert) poverty from the worshipper?

4. May your quick-moving, prancing steeds, rapid as hawks, yoked to your car, bear you, As'wins, (hither), who, quick as (falling) water, like vultures flying through the air, convey you, Násatyas, to the sacrifice.

5. Leaders (of sacrifice), the youthful daughter of Surya ascended, delighted, this your car;[1] may your strong-bodied, prancing, fleet, and shining horses, bring you near us.

6. By your deeds, Dasras, you raised up Vandana, and, showerers (of benefits) Rebha; you bore the son of Tugra over the sea, and made Chyavana young.

---

1 In this, and most of the following verses, we have allusions to the same persons and incidents as have been previously noticed, in most instances, repeatedly, but in general, in this hymn, more summarily.

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7. You (gave relief) to the imprisoned Atri, (quenching the) scorching heat, and fed him with grateful food; solicitous of worthy praise, you gave sight to Kanwa, blinded (by darkness).

8. You filled his cow with milk, As'wins, for the ancient S'ayu, when imploring (your aid); you liberated the quail from danger; you gave a leg to Vis'palâ.

9. You gave to Pedu, As'wins, the white and foe-trampling steed which you had received from Indra, loud-neighing (in battle), defying enemies, high-spirited, the acquirer of a thousand treasures, vigorous, and firm in body.

10. Earnestly we call you, leaders (of the sacrifice), such (as you have been described), and who are well-born, to our succour, soliciting, As'wins, wealth; contented with our laudations, come to us with your wealthy car, to bring us felicity.

11. Come to us, auspicious Nâsatyas, with the fresh velocity of a hawk: bearing an oblation, I invoke you, As'wins, at the rising of the ever constant dawn.

SUKTA IV. (CXIX.)

Rishi and deities the same; the metre is *Jagati*.

DESIRING food, I invoke, (As'wins), to support my life, your wonderful car, swift as thought, drawn by fleet horses, worthy of veneration, many-bannered, bringing rain, containing wealth, abundantly yielding delight, and conferring riches.

2. Upon its moving, our minds have been raised on high in praise; our hymns reach (the As'wins). I sweeten the oblation: the assistants come nigh:

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Urjani,[1] (the daughter of the sun), has ascended, As'wins, your car.

3. When devout and unnumbered (men), victorious in battle, mutually contending for wealth, come together, your car, Aswins, is perceived on its downward course, in which you bear excellent (treasure) to the worshipper.

4. You brought back to his ancestors Bhujyu, who, borne by his own steeds, had perished, (but that you rescued him) with your self-harnessed horses, and went, showerers (of benefits), to his distant dwelling; and great was the succour which it is known you rendered to Divodâsa.

5. As'wins, your admirable (horses) bore the car which you had harnessed, (first) to the goal, for the sake of honour, and the damsel, who was the prize, came, through affection, to you, and acknowledged your (husbandship), saying, "You are (my) lords."

6. You preserved Rebha from the violence around him; you quenched with snow, for Atri, the scorching heat; you generated milk in the cow of S'ayu; and (by you) was Vandana endowed with prolonged life.

7. Skilful Dasras, you restored Vandana, when debilitated by old age, as a (wheelwright repairs a worn-out) car; (moved) by his praises, you brought forth the sage[2] (Vâmadeva) from the womb: may your (glorious) deeds be (displayed) for him who in this place offers you worship.

8. You repaired to him who, afflicted by the abandonment of his own father, praised you from

1 She is named elsewhere *Suryá*.

2 The text does not name him; the Scholiast calls him *Vámadeva*, but nothing further is said of him than that he invoked the aid of the *As'wins*, whilst yet in his mother's womb.

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afar:[1] hence your prompt and wonderful succours have been wished to be at hand (by all).

9. That honey-seeking bee also murmured your praise; the son of Us'ij invokes you to the exhilaration of the *Soma* juice: you conciliated the mind of Dadhyanch, so that, provided with the head of a horse, he taught you (the mystic science).

10. As'wins, you gave to Pedu the white (horse) desired by many, the breaker through of combatants, shining, unconquerable by foes in battle, fit for every work; like Indra, the conqueror of men.

SUKTA V. (CXX).

THE Deities and *Rishi* are the same. Of the thirteen stanzas of the hymn, the first ten are in as many different metres; the three last are in the *Gáyatri* measure.

WHAT praise may propitiate you, As'wins? who may give satisfaction to you both? how may any ignorant (man) pay fitting homage?

2. Thus may an ignorant man inquire the means of worshipping the all-wise, for every (one) other (than the As'wins) is unknowing; they, the unconquered, quickly (show favour) to the man (who worships them.)

3. We invoke you, who know all things; may you, who are omniscient, declare to us to-day the praise that is acceptable: desirous of your presence, I reverence you, offering (oblations).

4. I invite not the gods immature (in wisdom),[2]

1 This refers, it is said, to the story of *Bhujyu*, whom his father, *Tugra*, had abandoned, or rather, perhaps, was unable to succour

2 *Pákyá*, to be ripened; not yet mature in wisdom (*pakvavyapra-*

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but you, Dasras; drink of the wonderful and strength-giving burnt-offering, and make us vigorous.

5. (Powerful is) the hymn that was repeated by the son of Ghoshâ,[1] and by Bhṛigu, and with which hymn the Angirasas adore you: may the sage (Kakshivat), desirous (of food), obtain it abundantly.

6. Hear the song of the stumbling (blind man),[2] for verily, As'wins, I glorify you, recovering my eyes (through you), who are protectors of good works.

7. You have been givers of great riches; you have again caused them to disappear; do you, who are donors of dwellings, become our preservers; protect us from the felonious robber.

8. Deliver us not, As'wins, to our enemies; never may our cows, who nourish us with their udders, stray from our houses, separated from their calves.

9. Those who adore you obtain (wealth) for the support of their friends: direct us to opulence, bestowing food; direct us to food, associated with kine.

10. I have obtained, without horses, the car of the food-bestowing As'wins, and expect (to gain) by it much (wealth).

11. This (is he who has obtained thee), wealth-bearing (car): augment (my prosperity); may the delightful car bear the *Soma* beverage of men (to the As'wins).

12. Now am I disdainful of sleep, and of the rich man who benefits not others, for both (the morning sleep and the selfish rich man) quickly perish.

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1 Who is called by the Scholiast, *Suhasti*.

2 *Rijrás'wa*.

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ANUVA'KA XVIII.

SUKTA I. (CXXI)

THE deities are Indra, or the Vis'wadevas; the Ris.i is Kakshivat, the metre *Trishtubh.*

WHEN will Indra, the protector of men and granter of riches, listen to the praises thus (recited) of the Angirasas, who are devoted to the gods? When he perceives the ministers of the master of the mansion, and is to be the object of worship in the sacrifice, he greatly exults.

2. He verily upholds the heaven: he, the brilliant, the leader of the (stolen) herd, pours forth the flowing (water), for the sake of food: the mighty Indra manifests himself after his own daughter,[1] (the dawn); he made the female of the horse unnaturally the mother of the cow.[2]

3. May he, illuminating the purple (dawn), listen to the invocation (addressed to him) of old, daily bestowing wealth upon the race of Angiras: he has sharpened his fatal shaft; he has supported the heaven for the good of men, of quadrupeds, and bipeds.

4. In the exhilaration of this *Soma* juice, you have restored the celebrated herd of cattle, hidden (in the cave), for the sake of sacrifice, (to the Angirasas): when, Indra, the three fold crest[3] engages in combat, he opens the doors of the tyrannical descendants of Manu;[4]—

5. When your parents, (heaven and earth), the

---

1 *Indra* is here identified with the sun.

2 *Indra*, in sport, is said to have made a mare bring forth a calf.

3 Elevated as a triple crest in the three worlds.

4 *Pani*, the stealer of the cattle.

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protectors (of the world), brought the nutritious and invigorating oblation to thee, who art quick in act, and when they offered thee the pure and precious milk of the milch-cow.[1]

6. Now is Indra manifested; may he, the overcomer (of his foes), grant us happiness, he, who shines brightly, like the sun of this dawn: may the excellent *Soma*, being sprinkled upon the place of sacrifice with a ladle, (exhilarate us), by whom, presenting the oblations we had prepared, it was imbibed.

7. When the bright-edged hatchet[2] is ready for its work, the directing priest is able to have the victim bound in the sacrifice:[3] when, Indra, you shine upon the days that are appropriated to sacred rites,[4] then (success attends) upon the man who goes with his cart (for fuel), the driver (of cattle), or the active (shepherd).[5]

---

1 That is, the clarified butter of the oblations, from which the nutriment of all things proceeds, for the oblation ascends to the sun, by whom rain is engendered, from which springs corn, the support of living beings; when this has been done, *Indra* opens the doors of the cave, and rescues the cattle, as described in the preceding verse, with which this is connected.

2 *Vanadhiti*, the instrument that is to be applied to the forest, to cut down the trees.

3 *Pari rodhaná goh.* The phrase is rather elliptical, and there is no verb; the Scholiast interprets it, *pas'o rodhanáya yupe niyojanáya, pari samartho bhavati*,—the priest, the *adhwaryu*, is competent for the attachment of the animal to the stake; or the whole passage may be differently rendered, *vanadhiti* being interpreted 'a collection of water' (*vana*), that is, a body of clouds (*meghamálá*); when this is ready for its office of raining, then *Indra*, being in the firmament, is able to remove any impediment to the shower, *goh* being also rendered 'water,' or 'rain.'

4 *Indra* being the same with the sun.

5 The phraseology is here very elliptical and obscure, the whole being merely *anarvis'e pas'wishe turáya*; being literally, "to the caiman, to the cattle-driver, to the quick," without any verb; the Scholiast

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8. Send hither thy horses, the quaffers of the exhilarating libation; overcome, warrior, the adversary plundering us of our treasure; when they express with stones, for the increase (of thy strength), the delightful, exhilarating, invigorating (juice), to be overtaken by thee, who art swifter than the wind.

9. Thou didst hurl thy iron bolt upon the quick-moving (*Asura*), the swift destroyer of foes, that was brought (to you) by *Ribhu* from heaven;[1] when thou, who art worshipped by many, striking S'ushna, for the sake of Kutsa, didst encompass him with numberless fatal (weapons).[2]

10. When the sun (had emerged) from the struggle with darkness, thou didst break, wielder, of the thunderbolt, the cloud that had been his annoyance, and didst sunder the well-fastened covering in which S'ushna had enveloped him.

11. Then the vast, powerful, and immoveable earth and heaven animated thee, Indra, to glorious deeds, and thou didst hurl down into the waters, with thy mighty thunderbolt, the everywhere-spreading and destroying Vṛitra.

---

therefore supplies the connection, *abhimatam sidhyet*,—his wish may succeed, and amplifies, or translates, *anarvis'e*, carman, as "he who goes to fetch fuel from the wood, in his cart;" *pas'wishe*, the driver of cattle, and *turáya*, the active, or quick, *gopála*, or shepherd.

1 *Divo ánitam Ribhwá.* The Scholiast considers the latter to be the same as *Twashtrá*, by *Twashtri*. No doubt *Twashtri* is most usually considered to be the fabricator of *Indra's* thunder-bolt; but we have had it before stated that the thunder-bolt was brought to *Indra* by *Ribhu*.

2 This is most probably allegorical, if it have any meaning at all; *S'ushna* is "drought," and this *Indra* removes, for the benefit of his worshippers, by many drops of rain.

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12. Indra, friend of man, mount the horses whom you cherish, who are fleet as the wind, are easily yoked, and who bear (their burden) well; you have sharpened the foe-destroying thunderbolt, the slayer of Vritra, which inspiring (weapon) Us'anas, the son of Kavi, gave you.[1]

13. Stop, Sura,[2] your yellow horses, for this Eas'a,[3] Indra, drags the wheel: having driven those who offer no sacrifices to the opposite bank of the ninety rivers,[4] you compel them (to do) what is to be done.

14. Indra, bearer of the thunderbolt, preserve us from this (poverty), that is so difficult to be destroyed, and from misfortune in war; grant us riches, conspicuous for chariots, remarkable for horses, for the sake of food, of fame, and of truth.

15. Famous for affluence, Indra, never may thy favour be withdrawn from us; may food ever sustain us; opulent Maghavan, make us possessors of cattle, and may we, most assiduous in thy adoration, be happy, together (with our families).

---

1 This is an unusual attribution to *Us'anas*, and rather incompatible with the statement of its having been the gift of *Ribhu*.

2 *S'ura*, that is, *Indra* as the sun.

3 *Etas'a* is said to be the name of one of the horses of the sun. The word occurs in the *Aitareya Brâhmana* as that of a *Rishi*.

4 *Návyánám*, of navigable rivers, or of such as must be crossed by a boat.

END OF THE FIRST ASHTAKA.

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THE RIG-VEDA SAMHITA'.

SECOND ASHTAKA.

FIRST ADHYAYA.

ANUVA'KA XVIII.—*(Continued.)*

SUKTA II. (CXXII.)

THE deities are the Vishwadevas: the *Rishi* is Kakshivat: the metre is Trishtubh.

PRESENT mild-tempered[1] priests, your nourishing sacrificial viands to the reward-showering Rudra. I laud him, who with his heroic (followers), as (with shafts) from a quiver, expelled (the) Asuras[2] from the celestial

---

1 *Raghu* is used for *laghu*, signifying light, and *manyu* is anger: the expression means of light or little anger.

2 The Text has *Devas Asurasya*: here as well as elsewhere in the second Ashtaka, the word *Asura* signifies the *Devas* or the deities: In the Second *Ashtaka*, the word Asura has been used ten times. Mr. R. C. Dutt has given the following list:—

I. Mandala,	122	Sukta,	1	Rik	Asuta Signifies Rudra.
,,	126	,,	2	,,	,, ,, King Bhavayadya.
,,	131	,,	1	,,	,, ,, Heaven.
,,	151	,,	4	,,	,, ,, Mitra and Varuna.
,,	174	,,	1	,,	,, ,, Indra.
II. Mandala,	1	,,	6	,,	,, ,, Rudra.
,,	27	,,	10	,,	,, ,, Varuna.
,,	28	,,	7	,,	,, ,, Varuna.
,,	30	,,	4	,,	,, ,, Vrikadvata Asura.
III. Mandala,	3	,,	4	,,	,, ,, Agni.

It thus appears that the Vedic Rishis did not use the word *Asura* in the same sense as we do.

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region: and I (laud) the Maruts, who abide between heaven and earth.[1]

2. Animated by our various laudations, hasten, Morning and Night, to attend to our first invocation, as a wife (to the first call of her husband); and may the Dawn, beautiful with the lustre of the (rising) Sun and robing, like the Sun,[2] (her) vast expanse with golden rays, (come to our early rite.)

3. May the circumambient divinity, the wearer of manifold forms,[3] delight us; may the wind, the shedder of rain, enhance our joy; do you Indra and Parvata[4] sharpen our (intellects); may all the deities feel a desire to grant us profuse food.

4. I am the son of Usij; (O ye priests) invite, on my behalf, with offerings, those two (*As'wins*) who eat and drink (of oblations and libations) at (the approach) of the world-whitening (dawn). Do ye laud the grandson of the waters[5] as also (the divinities of the day

---

1 The construction of the second half of the stanza is exceedingly elliptical: it is literally, "I have praised of the expeller from heaven with arrows as if from a quiver the *Maruts* of heaven and earth."—*Wilson.*

2 *Starihna*: The former, which properly means what covers or expands, occurs in lexicons as a synonyme of 'smoke' but it is said by the scholiast here—to mean, the sun invested or clothed with ligh or destructive of foes.—*Wilson.*

3 *Agni*, here called *Vasarhan*, as assuming various vestures (vása) or forms in the *Garhapatya* or other fires; or as destroying the vesture of the earth,—the trees; or as causing the revolution of day and night, the sense of the appellation seems rather doubtful.—*Wilson.*

4 Another name of *Indra*, as regulating the *Parvas*, the joints or periods of the day or year.—*Wilson.*

5 The trees and shrubs spring up from moisture or the waters, and fire proceeds from timber; hence *Agni* may be called the grandson of the waters, or it may mean son of waters.—*Wilson.*

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and night) the mothers of the man who repeats their praise.

5. I, the son of Usij, address to you (O deities) those audible laudations as Gosha[1] lauded you, (O As'wins), for the removal of her white-tinted (skin); I praise the bountiful Pushan with you and sing the munificence of Agni.

6. Mitra and Varuna, listen to these my invocations and hear those (that are) everywhere (uttered) in the chamber of Sacrifice, and may Sindhu,[2] the well-known bestower of riches, hear us, (fertilizing) broad fields with water.

7. I laud you, Mitra and Varuna (with praises) in which (lies) abundant food, for your gift of renowned and numerous cattle to Pajra;[3] being pleased with Pajra, possessed of renowned and lovely chariot, and bestowing nourishment on me, come speedily unimpeded.

8. I laud the treasures of that opulent (assembly of the deities);[4] may we, men who (are blessed) with excellent descendants, partake of them together: the assembly[5] conferring upon the *Pajras* abundant food has been my benefactor, and has made me the master of horses and chariots.

---

1 See 117 Sukta.

2 Here it means the deity presiding over water and not ocean, for the water of the ocean does not fertilize lands.

3 Refers to Kakshivat, of the family of Pajra.

4 *Mahimaghasya radhas*, the riches of that, or of him, who or which is possessed of great wealth The scholiast explains the epithet to imply *Deva-Sangha*, the assembly or company of the gods.—*Wilson.*

5 The text has *Janoyah*, the man, who—— the scholiast explains it *Yâscha Deva-sangha* the assembly of the gods which.

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9. Mitra and Varuna, the man, who wrongs, who injures you anywise, who does not prepare draughts of *Soma* for you, deposits consumption in his heart;[1] he, the performer of sacrifices, who with laudatory verses spreads draughts of *Soma*,—

10. He, borne by quick steeds, becomes the vanquisher of all, renowned for gifts of food amongst his compeers, and moves (like) a hero, ever undaunted in all combats (even) against mighty men.

11. O ye lords of all,[2] O ye enhancers of delight, listen to the invocation of me, a man, singing your praises and immortal and come here, that you, who extend over the sky, may be propitiated by the greatness of the (sacrificial) wealth presented to you, by (the sacrificers) possessed of chariots,[3] and having no other protector.[4]

12. The deities have declared, 'we confer present strength[5] upon the sacrificer (who invokes us) to partake of the decupled libation.[6] May all (the deities)

---

1 *Yakshmam hridaye nidhatte*, he places or deposits consumption in the heart; but *Yakshma* is said here to mean *Vyadhi*, sickness in general: the expression is understood to imply something like our phrase of sick at heart, meaning, it is said, the sense of mortification experienced by those who neglect the gods on observing the blessings which recompense devotion.—*Wilson.*

2 Wilson has made *rájana* an adjective of *Mandrá* and has translated the expression as "Royal bestowers of delight."

3 The text has *ratha vata*, which Wilson has translated as "worshipper."

4 Wilson translates "who acknowledges no other protection."

5 It may also mean food.

6 *Dasatáya*, a decade, meaning according to Sayana, food by which vigour of the ten senses is augmented, or *Soma* juice offered in ten ladles.—*Wilson.*

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in whom brilliant food and riches abound, bestow food in most excellent sacrifices.[1]

13. We laud (the deities) since for the satisfaction of the ten[2] (organs of sense), the (priests) carrying the twice five[3] (ladles of) sacrificial food, proceed (to the altar). What can Ishtáshwa, (what can) Ishatarásmi, (what can) those who are now lords of the earth, do to the leaders of men, the conquerers of their enemies?[4]

14. May all the gods confer on us beautiful sons[5] decorated with golden ear-rings and jewel neck-laces; may the venerable (company of the deities) be propitiated by laudations issuing (from the mouth of the worshipper). May our offerings be acceptable to them; may they reward us in both worlds.[6]

---

1 A different interpretation may be given to the latter half of the stanza—"May all the gods partake of the abundant food (or *Soma*) at those sacrifices in which the priests are the distributors of the riches of copious libations."—*Wilson.*

2 The text has again *dasatáya* which the commentator explains as the ten organs of sense.

3 The enumeration here may refer to the ladles by which the *Soma* juice is thrown on the fire; or to the ten articles offered in sacrifices, as honey, butter, curd, milk, water, grain, etc., offered to the fire at the *As'vamedha.*—*Wilson.*

4 According to Sáyana, what can the princes who are named, or any other princes, do against those who enjoy the protection of Mitra and Varuna: the construction, however, is obscure and the names, which are said to be those of Rajas are new and unusual."—*Wilson.* Rev. K. M. Banerjee, holds, in his Preface to the *Rig-Veda Samhita* that this Ishtashwa was Vistaspas, the preacher of the Zend Religion whom the Persians called Gustaspas or Kustaspas.

5 *Arnas*, synonym of *Rupa*, form: the scholiast understands it to mean 'a son' but this does not seem indispensable.—*Wilson.* We have however followed the scholiast.

6 *Wilson* has translated it as "may they be pleased with both (our praises and offerings)."

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15. The four infant sons of Masarsara, the three of the victorious king Ayavasa obstruct me,[1] may your spacious and brilliant chariot, Mitra and Varuna, blaze (before them) like the sun.

SUKTA III. (CXXIII.)

THE deity is Ushas or the Dawn; the *Rishi* is Kakshivat, the metre is Tristubh.

THE spacious chariot of the graceful[2] dawn has been harnessed; the immortal deities have got upon it; the adorable Ushas of variegated movements has risen from black darkness bringing health to human habitations.

2. First of the entire universe is she awake; vanquishing moving (darkness):[3] the mighty, the giver (of light) from on high, she beholds (all things); ever youthful, ever reviving she comes first to the invocation.

3. Well-born and divine Ushas, thou art the protectress of mortals; whatever share[4] of light thou givest to men to-day, may the radiant Savitri be inclined (to

---

1 No account is given of these two kings by the commentator.

2 *Dakshinávát*, of the clever one: there is no substantive; the appelative means, according to Sáyana, she who is skilled in her own function, *Swavyápára Kusalá.*—*Wilson.*

3 *Jayantivájam*: Sáyana explains *Vája* as moving, motive; the darkness that goes away with the dawn; or in its more usual meaning of 'food' it may mean 'producing food' as the reward of the morning sacrifice.—*Wilson.*

4 *Bhágam*, a share: the comment supplies *prakáshaya*, of light; but he admits that it may mean a share of the offerings to the gods; for as the sacrifice is offered at dawn, the dawn may be said to be its distributress.—*Wilson.*

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confirm) the gifts and declare us free from sin on account of the sun.[1]

4. Ahana,[2] charged with downward bending (light), goes daily from house to house; always spreading light, and desirous of enjoying, she comes and accepts the best portions of (the sacrificial) treasures.

5. Truthful Ushas, thou art the sister of Bhaga, the sister of Varuṇa; be thou hymned first (of the gods); then let the worker of iniquity[3] come; through thy aid we shall defeat him with our chariot.

6. Let truthful words be uttered, let wisdom flourish;[4] let blazing fires be lighted up; so that the many radiant Ushas may make manifest the desirable treasure hidden by the darkness.

7. The two-fold day[5] proceeds unseparated: one (part going) forward, one back-ward; one of these two alternating (periods) encompasses the concealment (of things); the Dawn illumines them with her radiant chariot.

8. The same to-day, the same to-morrow, the irreproachable (Dawns) precede the distant course of Varuṇa by thirty Yojanas[6] and each successively, revolve in its (appointed) office.

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1 The text has *Suryáya*, literally, on account of the sun. The commentator has supplied the amplification and *Wilson* has translated the passage as "so that the sun may come to our sacrificial hall."

2 Yáska mentions *Áhaná* as one of the synonyms of *Ushás*

3 The text has *agha*: it may either mean grief or iniquity.

4 The text has *Puraṇdhis* which means *prajñá*, wisdom; the scholiast also explains it as "works of wisdom" which rendering *Wilson* has adopted.

5 Day and night.

6 *Varuna* is here identified with the sun, as the remover of darkness, who, according to the Scholiast, revolves daily round Mount Meru, the centre of the earth, performing a diurnal circuit of 5, 059 *yojanas*;

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9. Ushas knows[1] the declination of the first (part) of the day and is born white-shining out of darkness; mixed with the radiance of the sun she does not impair it but every day aids embellishment (to his lustre).

10. Goddess, manifest in person, like a maiden, thou goest to the resplendent and munificient (sun); and like a youthfully wride (before her husband), thou uncoverest, smiling, thy bosom in his presence.

11. Radiant like unto (a bride having her person) rubbed by her mother thou willingly displayest thy person to the law. Do thou, good Ushas, remove the investing (darkness), for other dawns than thou do not disperse it.

12. Possessed of horses, possessed of cows, existing through all time, vying with the rays of the sun (in

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the dawn being always 30 *yojanas* in advance of his rising, or first appearance from behind the mountain in the east. *Sáyana* adds, that the period called dawn is reckoned from the disappearance of the stars to the appearance of the sun, and is measured, as to the duration, by 21 *ghatikas* and 26 *paras*. Taking the *ghatika* at its lowest valuation of half a *muhurtta*, or 24 minutes, and a *para* as 130th of a *ghatika*, we should have in a day of 60 *ghatikas* more than one-third allotted to the dawn, which is evidently erroneous. Again, if the sun travels 5,059 *yojanas* in 24 hours, he travels at the rate of about 84 *yojanas* in one *ghatika*; and as the dawn is only 30 *yojanas*, in advance it is in time less than half a *ghatika* before the sun; a more correct estimate than the 22 *ghatikas* of the commentary. There is some inaccuracy, therefore, in the statement. According to the *Puránas*, the sun travels, in a day of 30 *muhurttas*, or 60 *ghatikas*, 9,45,00,000 *yojanas* or 15 75,000 *yojanas* in 1 *ghatika*. The same authorities assign 1 *ghatika* to the *Sandhyá*, the morning twilight or dawn, and 3 *muhurttas*, or 2 hours 24 minutes, to the *Prátar*, or early morning. The reckoning of the sun's daily journey, cited by *Sáyana*, perhaps from some text of the *Védas* is much nearer the truth than that of the *Puránas*, being something more than 20,000 miles, and being in fact the equatorial circumference of the earth.—Bentley, *Hindu Astronomy*, p. 185.

1. The text has *idnati*: it may either mean 'know' or 'announce.'

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dissipating darkness, auspicious Dawns, sending down benefits (on mankind), pass away and again return.

13. Co-operating with the rays of the true (sun), confer on us auspicious wisdom[1]; earnestly invoked by us, to-day, disperse, Ushas, (the darkness) that wealth may come upon us, (already) rich (in sacrificial wealth).

SUKTA IV. (CXXIV.)

THE deity, *Rishi*, and metre are the same.

WHEN the (sacred) fire is lighted, Ushas sheds profuse light, removing (the darkness), like the rising sun; may the divine Savitri confer on us for our use[2] wealth of both bipeds and quadrupeds.

2. Without obstructing[3] divine rites, athough destroying the ages of mankind, the Dawn shines the similitude of the (mornings) that have passed, or that are to be for ever, the first of those that are to come.

3. This Ushas is the daughter of the celestial region; clothed in light she is seen in the east: she travels steadily along the path of the sun, as if knowing his intention, and injures not the quarters (of the horizon.)

4. She is seen near at hand, (radiant) as the breast

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1 The text has *bhadra* which literally means 'auspicious: The Scholiast supplies the ellipsis by either "wisdom or deed"

2 *Ityai*, lit, for going; according to Sayana, for carrying on our own affairs.

3 *Aminati ahiṁsanti*, not injuring, not opposing, not unsuited to; being, in fact, [illegible] reason for their performance.—*Wilson.*

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of the illuminator[1] (the sun), and, like Nodhas,[2] has displayed many pleasing (objects); like a matron[3] she awakens (her) sleeping (children), and of all (females who are) stirring betimes, she, the most unvarying, repeatedly appears.

5. Born in the eastern quarter of the spacious firmament, she awakens the quarters;[4] placed on the lap of both parents (heaven and earth), filling them (with radiance), she enjoys vast and wide-spread renown.

6. Verily, she, the wide-expanded Ushas, neglects not (to give) the joy of sight to those of her own, or of a different nature;[5] visible in her faultless person and brightly shining, she passes not by the little or the great.[6]

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1 *Sundhyuvo na vakshas*: according to the Scholiast, *S'undhyu* is a name of the sun, and the expression is to be understood as implying the collective solar rays. *Sundhyu* also means a water bird of a white colour, to whose white plumage the morning light may be compared. *S'undhyuvah* in the plur. may also mean waters.—*Nir.* 4, 16.

2 In the same manner as the *Rishi* Nodhas displays his wishes by his prayers and praises, so the dawn puts forth the light that is accessible to all the world: we have no further notice of Nodhas than that he was a *Rishi*.

3 *Admasad*: *adma* means either food or a dwelling; *sad*, who goes or abides; the mistress of the house literally, or one who has to cook the food of her family; and in either case, who rises with the dawn and wakes up the sleepers of the household.

4 The text has *Gavam Ketum*: it may either mean awakening of the quarters, or a banner of rays of light: Wilson has followed the latter interpretation of the Scholiast.

5 *Ajamim na parivrinakti jamim*: *jami* is explained by the Scholiast, *sajatiya*, of the same species, that is to say, divine beings, the gods; *ajami* then means, not of the same species; *vijatiya*, that is, mankind.

6 According to the commentator she lights up all things, small and great, from an atom to a mountain.

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7. She goes to the west, as (a woman who has) no brother (repairs) to her male relatives;[1] and like one ascending the hall (of justice) for the recovery of property, (she mounts in the sky to claim her lustre);[2] and like a wife seeking her husband, Usha puts on a proper dress, smiling, as it were, to display her charming teeth.

8. The sister (Night) has prepared a birth-place for her elder sister (Day), and having made it known to her goes away; Ushas, dissipating the darkness with the rays of the sun, lights up the world like a mass of lightnings.

9. Of all these sisters who have gone before, a successor daily follows the one that has preceded. So may new dawns, like the old, bringing fortunate days, shine upon us blessed with affluence.

10. Awaken, affluent Ushas, those who offer sacred offerings; let the (niggard) traders, reluctant to wake (for such a purpose), sleep on. Opulent Ushas, carry wealth to the liberal (worshipper); Speaker of truth,

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1 *Abhrateva punsa eti pratichi*, as a damsel who has no brother, averted from her own abiding-place, goes to, or relies upon, her male relatives, *punsah*, for support; or it may mean, according to *Sáyana*, that she is in such case to offer the funeral cakes to her progenitors: *pratichi*, with face averted, as applicable to *Ushas*, means looking or going to the west.

2 *Gartárug iva sanaye dhanánám*, like one who ascends (*aruh*, to mount) a house (*garta-griha*) for the gift or receipt of riches, the explanation and the application to the dawn are given by *Sáyana*, conformably to the *Nirukta*, 3, 5: the commentary which, however, explains *Garta* to be a stool or table on which dice are thrown, and alludes not very intelligibly to a practice in the South, in which a childless widow seeks to obtain support from her husband's relatives by repairing to a gambling-house: the passage is cited by Professor Muller—Preface, and vol. of the *Rig-veda*, p. xvi.

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who art the waster away (of living creatures), arise, bearing wealth to him who lauds thee.

11. This youthful Ushas approaches from the east; she harnesses her team of purple steeds;[1] surely she will dissipate darkness, a manifest sign (of day) in the sky: the sacred fire is kindled in every house.

12. At thy advent (Ushas), the various birds rise up from their nests, and men, seeking food, (quit their homes). Thou bringest, divine (Ushas), profuse wealth to the liberal mortal, who is present in the (sacrificial) chamber.

13. Ushasas, worthy of laudation, be glorified by this (my) hymn: desiring (our advancement) increase our prosperity; and may we get, goddess, through your favour, wealth a hundred and a thousand fold.

SUKTA V. (CXXV)

THE hymn is supposed to be recited by Kakshivat, in acknowledgment of the liberality of Raja Swanaya[2] whose gift therefore is the deity of the hymn or the object of address: Kakshivat is the *Rishi*: the metre of the 4th and 5th stanzas is *Jagati*; that of the rest, *Trishtubh*.

HAVING come in the early morning, (Swanaya) presents jewels, knowing it (to be worthy of acceptance); and having (therefore) accepted it, Kakshivat places it (near his father), wherewith the parent of excellent sons, maintaining his progeny, passes his life in the enjoyment of affluence.

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1 The text has *gavám*: The scholiast explains it as horses: Wilson has translated it literally as oxen.

2 The legend which is cited by *Sáyana*, and which is told to the like purport in the *Niti-manjari*, relates that *Kakshivat*, having finished

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2. May he (the king) be rich in kine, in gold, in horses; may Indra grant profuse food to him who delays thee, returning home in the early morning, by rich gifts, as (a hunter arrests the) wandering (animal) by his snares.

3. Desirous of beholding[2] the performer of a sacrifice[1] who has done a good deed, I have come to-day in a prosperous car; refresh yourself with the effused juice of the exilarating (*Soma*) creeper; advance the prosperity, with sweet and truthful words, of him who has many heroic sons.

4. The profusely-yielding and joy-conferring kine distil (their milk) for the celebration of the (*Soma*) sacrifice, and for him who has undertaken its celebration: the nutritious streams of butter converge from every quarter towards him, who both propitiates (his progenitors), and benefits (mankind.[2]

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his course of study, and taken leave of his preceptor, was journeying homewards, when night came on, and he fell asleep by the road-side: early in the morning, *Raja Swanaya*, the son of *Bhavayavya*, attended by his retinue, came to the spot, and disturbed the Brahman's slumbers: upon his starting up, the *Raja* accosted him with great cordiality, and being struck by his personal appearance, determined, if he was of suitable rank and birth, to give him his daughters in marriage. After ascertaining his fitness, he took *Kakshivat* home with him, and there married him to his ten daughters, presenting him at the same time with a hundred *nishkas* of gold, a hundred horses, a hundred bulls, one thousand and sixty cows, and eleven chariots, one for each of his wives and one for himself, each drawn by four horses. With these presents *Kakshivat* returned home, and placed them at the disposal of his father, *Dirghatamas*, reciting this hymn in praise of the munificence of *Swanaya*.

1 This and the subsequent verses are supposed to have been recited by *Dirghatamas*, the father of Kakshivat.

2 The text has *Ishteh putram*, literally the son of sacrifice; but the Scholiast explains *putram*, upon the authority of *Yaksha*, to signify *purutrataram*, the much protecting, or simply *Karturam*, performer.—*Wilson.*

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5. He, who propitiates the deities, goes amongst the deities and sits at ease, upon the summit of the celestial region; to him the flowing waters bear their essence: to him this fertile (earth)[1] ever yields abundance.

6. These variegated things[2] are indeed for those who give sacrificial presents;[3] the sun shines in heaven for the giver of sacrificial presents; the givers of sacrificial presents attain to immortal regions; the givers of sacrificial presents acquire longevity.

7. May those, who propitiate (the deities), never commit degrading sin; may those, who laud the deities and observe holy vows, never suffer decay; may sin visit any other save those who laud the deities; may sorrow visit those who do not propitiate the deities.

Prinayantam papurin-cha are both attributives of an agent, and therefore *the* agent who gives pleasure, or who gives repletion or satisfaction: the Scholiast applies the first to the *Pitris*, or progenitors, *pitran prinayantam*; the second to all living beings, *praninah sarvada prinayantam purusham*.

1 The text has *Iyam dakshiná*: Sáyana explains it as earth capable to bear crops.

2 The text has *Imani Chitrá* literally these wonders; the scholiast says that these are personal decorations, garlands, sandal, jewels, pearls, etc.

3 The text has *dakshiná*; Wilson has translated it as pious donation; it however means the money-present made to Bráhmanas at the end of a sacrifice.

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SUKTA VI. (CXXVI).

For the first five verses, the *Rishi* is Kakshivat, and as they are in commendation of the Rájá Bhávayavya, he is considered to be in the place of the deity; the sixth stanza is ascribed to the Rájá and the seventh to his wife Lomashá, the daughter of Brihaspati. The first five stanzas are in the Trishtubh metre; that of the two last is Anushtubh.

I REPEAT with a (willing) mind, the unreluctant praises of Bhávya,[1] dwelling on the banks of the Sindhu;[2] a prince of matchless (power), desirous of renown, who has enabled me to celebrate a thousand sacrifices.

2. From which generous king, praying for (my acceptance), I, Kakshivat, accepted, without hesitation, a hundred nikshas,[3] a century of powerful horses, and a hundred bulls, by which he has spread his imperishable fame through heaven.

3. Ten chariots, given by Swanaya, drawn by bay horses and carrying my wives, came near me; and a thousand and sixty cows followed; accepting them, Kakshivat, the next day, delivered them to his father.

4. The forty bay horses, harnessed to the chariots, led the procession before the thousand cows; collecting grass (and other articles of food), the followers of Kakshivat rubbed down the ever-moving horses with their temporal juice, trickling down, and decorated with golden trappings.

5. I have accepted a previous grant (kinsmen), for

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1 Bhávya here refers to Swanya, his son.

2 The text has *Sindhan adhi*, literally, upon the Sindhu: it may mean either the river Indus or the Sea-shore.

3 A gold coin to the value of 108 *Suvarnas*.

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you:[1] three and eight harnessed chariots and cattle of incalculabe value,[2] may the kindred Pajras, like well-disposed relations,[3] be desirous of acquiring fame by their abundant offerings.[4]

6. She,[5] who, when her desires are assented to, clings as tenaciously as a female weasel[6] and who is ripe for enjoyment, affords me a hundred delight.

7. Approach me, (husband); consider me not immature; I am covered with down like a ewe of the Gandhârins.[7]

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1 The scholiast cannot make out the gist of the text, for as indicated in the previous hymn, all the gifts were placed at the disposal of his father by Kakshivat; it is further said that ten chariots carried his wives who could not be given away. Therefore a different sense is intended in this hymn.

2 *Aridhuyaso gâh* is explained *aribhir—iswarair dharaniya* to be held or attained by rich men *i.e. vahumulyah* of great price.—*Wilson*

3 *Visya iva Vrah*, is a rather doubtful phrase: the scholiast explains it, like troops of people having mutual affection.

4 The text has having carts or barrows, *anaswantah*; the term *anas*, implying cart or trunk, in which the Soma plants are brought to the place where the sacrifice is to be offered.—*Wilson*.

5 This is said by Bhavya to his wife Lomasá.

6 *Kâsiká* which is explained *Sutavatsá Nakuli*, the female *neul* or Viverra, having brought forth young.

7 This is Lomasa's reply; but the verse, as well as the preceding is brought in very abruptly and has no connection with what precedes; it is also in a different metre and is probably a fragment of some old popular song: another meaning is also assigned to *Gandhari*—*Wilson*.

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ANUVA'KA XIX.

SUKTA I. (CXXVII.)

THE hymn is addressed to Agni; the *Rishi* is called Páruchchhepa, the son of Divodása; the metre is *Atyashti*.[1]

I VENERATE Agni, the invoker (of the deities), the munificient, the giver of dwellings, the son of strength; he, who knows all that exists, like a sage who is endowed with knowledge:[2] who, the divine regenerator

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1 According to Mr. Colebrooke (*Sanscrit and Prakrit Prosody, Misc. Essays*, II. 162), the *Atyashti* metre is a stanza of four lines, containing 68 syllables, each arranged in different feet, constituting varieties of the class; and the Scholiast quotes the *chhandas* or metrical system of the *Vedas*, for a graduated series of metres, beginning with *Utkriti*, containing 104 syllables, and descending by a diminution of four through eight classes to *Atyashti*, the ninth, which gives it the same number. In this hymn and the twelve following, however, the stanza is arranged in three lines, and the number of syllables varies from 57 to 70, being in most of the lines 65, 66, 67: the distribution of the feet does not seem to follow any definite rule.

2 It is a peculiarity of this and the twelve succeeding *Suktas*, to reiterate a leading word which occurs the third or fourth from the end of the first line, and sometimes also of the third, and to repeat it as the last word of the line; thus, we have here *sunum sahaso* Jâtavedasam, *vipram na* Játavedasam; this is little else than a kind of verbal alliterative Jingle, but the Scholiast thinks it necessary to assign to the repeated word a distinct signification, agreeably indeed to the rule that prevails in respect to the various species of alliteration, termed by writers on *Alankara*, or ornamental composition, *Yamaka;* illustrated by several celebrated writings, especially by the *Nalodaya*, attributed to *Kalidasa*, translated by the late Rev. Mr. Yates, who has also published a learned dissertation on the subject in the *Bengal Asiatic Researches*, vol. XIX.: the employment of this artifice, and in a still greater degree the complex construction of the stanza, render the whole series of the *Paruchchhepa* hymns exceedingly obscure and unintelligible: it is not pretended that their translation is free from exception, but the text has been adhered to as nearly as possible with the aid of the Scholiast.

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of sacrifices, through his lofty and reverential devotion, covets for the deities the blaze of the liquified butter which is offered in oblation with his flames.

2. O intelligent Agni of white flames, we, sacrificers invoke thee, who art most worthy of adoration, and the eldest of the Angirasas, with most acceptable prayers recited by the priests——thee, who, like the all-traverser (sun) art the invoker (of the deities on behalf) of men, and whom, the bright haired showerer (of blessings), many people approaching propitiate for the attainment of felicity.

3. Indeed, that Agni, far shining with brilliant vigour, is the destroyer of enemies, like a hatchet that cuts down trees; whatever is most solid and stable dissolves like water at his contact: unsparing he sports (amidst enemies), nor desists (from their destruction), like an archer who retreats not (from battle.)

4. They are making substantial (offerings of clarified butter) to him (Agni) according to the Mantram, as (they give riches) to a sage, and by resplendent means he grants us (grace) for our preservation: (the sacrificer) makes (gifts) to Agni for preservation: he pervades the many (offerings) and consumes them (as rapidly as (he consumes) forests: he matures the standing corn by his potency: he destroys all stationary things by his potency.[1]

5. We place near the altar the (sacrificial) food of him who is more conspicuous by night than by day, to him who has no vigorous life through the day,[2] hence

1 The text has *Sthirani* which litterally means stationary things. The Scholiast has also explained the term as *papani*, sins or *amitrani*, enemies.

2 The text has *aprâyushe divâtarât*: to him who has not prominent or vigorous life through the day, being dimmed or enfeebled by the superior effulgence of the sun.—*Wilson.*

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his (sacrificial) food finds prompt acceptance, like a strong and delightful residence (given by a father) to a son; discriminating between the devout and the undevout, (Agni) protects them (both), eating sacrificial offerings (they *i.e.*, fires) are immortal.

6. That (fire) roars profusely like the winds; he is to be adored on most sacred altars sanctified with sacred rites: he is to be adored (for victory) over hosts (of enemies); he, the receiver (of oblations), the manifester of the sacrifice; he, who is worthy of adoration devours the oblations; hence all men, for their behoof, pursue the path of Agni, who affords pleasure (to his sacrificers), being pleased (himself) in like manner as men follow the path (that leads) to happiness.

7. The descendants of Bhrigu, celebrating him (Agni) in both his forms,[1] glorifying him, and paying him homage, proclaim his praises: the descendants of Bhrigu,[2] rubbing (the sticks to kindle flame) for the oblation. For the radiant Agni, who is the guardian of all these treasures has power (to distribute them). He, the receiver of sacrifices, partakes to satiety of the agreeable (offerings); intelligent (as he is), he gives share (to other deities.)

8. We invoke thee, the protector of all people, the same alike to all, the preserver of the house, to enjoy (the oblation): thee who art the wafter of our infallible

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1 The text has *dwitá yad im kistázah* celebrating him as two-fold. The Scholiast explains both these either as recognised in both the *Sruti* and *Smriti*, religion and law; or as the giver of happiness both in this world and the next; or as manifold in the *áhavaniya* and other fires, two being put for many.

2 The Scholiast would explain *Bhrigavah* in this second place, the roasters *bhrastarah* from *bhrajj* (to fry) or consumers, either of the oblation, or of iniquity.—*Wilson.*

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prayer; to enjoy (the oblation) we invoke thee, who art the guest of men, to whom all these immortals apply for their sustenance, as (a son) to a father; thee to whom the priests offer oblations amongst the deities.

9. Thou Agni, the destroyer (of enemies) by thy strength, the possessor of great splendour, art born for the sake of sacrificing to the deities, as riches (are generated) for the sake of sacrificing to the deities: indeed, thy exilaration is highly strength-giving, thy sacrifice is most productive of renown; hence, undecaying Agni, (sacrificers) wait upon thee, like emissaries (upon a prince, upon thee) who preservest (thy votaries) from decay.[1]

10. May your laudation, (O ye priests), gratify Agni, who is worthy of laudation, who is capable of vanquishing the enemies, who is awakened at the dawn; to Agni, as if to a giver of cattle, since the presenter of the oblation repairs assiduously to every altar. The invoking priest, well-skilled in (pious) praise, lauds him as the first of the deities, as a herald (recites the praise) of rich men.[2]

11. Agni, do thou, becoming visible, close to us, and partaking with benignant intent of (the sacrificial) food along with the gods, bestow upon us abundant riches with benignant intent. O mighty Agni, confer on us profuse food, so that we may behold and enjoy (this earth); and grant greatness with excellent progeny

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1 *Ajara*, undecaying; but here explained, not causing decay: or else one who does not praise others; one to whom alone praise is due.—*Wilson.*

2 The last line of this stanza is very elliptical and inverted: it is literally in front, a herald, like praisers of the comers (*rishunam*), the skilled in praise, invoker of the wealthy (*rishunam*).—*Wilson.*

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to those who laud thee, O thou of profuse food, destroyer of enemies, like a fierce (giant) in strength.

SUKTA II. (CXXVIII.)

THE deity, Rishi and metre are the same as in the preceding *Sukta.*

THIS Agni, the invoker of the deities, the assiduous offerer of sacrifices, is generated of man (for the fulfilment of the) duty of those who desire (the fruit of) pious rites, as well as for (the discharge of) his own duty; he, active in all matters, is wealth to him who desires his friendship and to (him who) seeks for food; the unobstructed offerer of oblations, he sits down surrounded (by ministering priests) on the spot which contains the essence of the earth upon the foot-mark of *Ilâ.*[1]

2. We propitiate the instrument of sacrifice by

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1 *Nishadad-ilaspade parivíta ilaspade:* the first term is interpreted by *Sáyana*, *bhumyáh pade*, on a spot or site of ground, on the earth, to which the epithet *dharímani*, occurring in the first stanza, is said to apply, meaning that spot which contains the essence of the earth, that is to say, the altar; for different texts affirm the altar to be not only the essence of the earth, but the whole earth; as, *vedim áhuh paramantam prithivyáh* 'they call the altar the utmost end of the earth;' and again, *etavatí vai prithivír yávatí vederiti,* so much, verily, as is the earth so much is the altar.' In the repetition, *Ilá,* according to the Scholiast, refers to *Ilá*, the daughter of *Manu* (see vol. i. p. 87), and *pada* to the spot where in the form of a cow. *gorupá,* she placed her feet, *pádanyása pradese,* alluding to the legendary account of *Manu's* daughter being the first institutor of sacrificial rites, and referring to some *mantra* or prayer addressed to her: *I'dá vai* Mánavi *yajnánukà-sinyásíd itídáyá pade ghritavati swáhá. I'dá,* the daughter of *Manu,* was the institutor of sacrifice, glory to the butter-charged foot-mark of *I'dá.*

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sacrificial undertakings,[1] by reverential salutation and by oblations of clarified butter, by oblations (offered) to the deities; and he accepts our offerings, and through his benignity quits not (the rite until its close), the divinity whom the wind brought from afar for the service of Manu: (may he come) from afar to our sacrifice.[2]

3. Agni, who is ever to be hymned, the giver of food, the showerer (of benefits), comes directly (upon our invocation), in approach to (the altar of) earth, loud-sounding, and vigorous: the rapid and divine (Agni, incited by praise, manifests himself a hundred-fold by his flames; Agni living in high places (comes quickly) to pious rites.

4. That Agni of pious deeds, the priest of the family, thinks, in every house, of the imperishable sacrifice; he knows sacrifice by its celebration: for through such pious rite, he, the bestower of (fit) rewards, accepts all the offered oblations for (the behoof of) the sacrifice; whence he has become as a guest, fed abundantly with butter; the fire being increased, the offerer of oblations comes by virtuous fruits.

5. In asmuch as (all men) offer in holy rite (food) for his satisfaction in the blazing (flames) of Agni, like (the grains that) are to be enjoyed by the winds, and like the viands that are to be given to him who solicits them: the sacrificer presents gifts to him proportionate

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1 The text has *Yajnasya márgena.*—literally, by the path of sacrifice, which Wilson has adopted. The Scholiast explains it as *Yajnánushthánena i. e.* sacrificial undertakings.

2 *Bháh parávata-abhásit,* shone or made to shine; according to *Sáyana,* placed suitably upon earth, having been brought from the distant sun; *atidúrám gatavata ádityád abhasit auchityena bhumau sthapitavan.—Wilson.*

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to his opulence; and he preserves us, when oppressed (by sin), from wickedness, from overpowering malevolence and sin.

6. The universal, great and imperious (Agni) holds riches in his right hand like the sun;[1] he loosens his grasp (in favour of his worshipper) although he relaxes not from his desire of the (sacrificial) food. Indeed Agni, thou carriest the oblation of every one of the deities who desires it; Agni grants blessings to every pious (worshipper), and opens for him the gates (of heaven).

7. He is of good service in human infirmity through the means of sacrifices; he is the protector of, and beloved unto, (people) in sacrifice, like a victorious prince; he comes for the oblations of men placed upon the altars; he preserves us from the malignity of Varuna; from the malignity of the powerful deity (of sin.)[2]

8. They (the priests) laud Agni, the invoker, the lord of riches, the beloved and the intelligent, and they have recourse to him absolutely; they have recourse to him as the bearer of oblations: to him who is the life (of all living beings), who knows all things, the offerer of oblations, the object of worship, the sage: the sacred (priest),

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1 *Tarîṇir na*, as explained by the Scholiast *tarakah surya-iva*, like him who conveys across (the sea of life or the world), *i. e.* the sun: or the epithet may be applied to *Agni*, when *na* in the negative sense is attached to the following verb, *sisrathat*, loosened, let go, the conveyer (across the world) has not let go, has not cast off or deserted his worshipper.

2 The expressions are rather ambiguous, *trâsate Varunasya dhurtter maho devasya dhurtteh*, and the commentator seems to prefer rendering them 'preserves us from the malevolence of the obstructor of religious rites' (*Varuna* being explained by *Váraka*, the impeder)—from the malevolence of the mighty deity presiding over sin, *pâpa devatâ*,

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desirous of affluence, repeat (his praises) to obtain his protection; desirous of affluence they repeat (the praises) in their hymns.

SUKTA III. (CXXIX.)

THE deity is Indra; the *Rishi* and metre are the same.

INDRA, frequenter of sacrifices, thou speedily enablest him to attain his desires, to whom thou repairest in thy car to receive the oblation; and for whom, as he is mature (in understanding) and devout, thou, who art without fault, entertainest regard; O thou, who art without fault, hymned by us who are intelligent amongst the intelligent, thou speedily acceptest our offerings and laudations.

2. Hear our invocation Indra: thou, who in diverse battles (associated) with the Maruts,[1] art animated through their encouragement: associated with Maruts thou art, in leading battles, capable with pride, of destroying (thy enemies); with heroes thou thyself enjoyest the (pleasures of battle); when lauded by the pious (priests) thou givest food; the priests, capable of welcoming, celebrate (Indra) as swift-moving and giver of food, like a fleet courser (eager for forage.)

3. Thou, the destroyer (of enemies), piercest every rain-confining skin; thou overtakest, hero, every flying (mortal cloud) and abandonest (it) when exhausted (of

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1 *Nribhih* is the term of the text in both this and the preceding phrase, and is rendered by the Scholiast *Maruts*, or it may mean, he adds, by men, *i. e.* by the worshippers.

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its water);[1] Indra, we shall laud this deed of thine to thee, to heaven, to the illustrious Rudra,[2] to Mitra and Varuna, the benefactors of mankind.

4. (O priests), we desire Indra to be present at our sacrifice; he is our friend, the frequenter of all (sacrifices), the subduer of enemies, our help-mate, the subduer of those who obstruct sacrifices, and associated (with the Maruts); do thou, Indra, guard our holy rite for our preservation, for in whatsoever contests (thou mayst engage) no enemy, whom thou opposest, prevails against thee; thou prevailest over every enemy whom (thou opposest).

5. Humble the adversary of every one (thy worshipper), fierce (Indra), by thy aids, like radiant paths (to glory), by thy powerful aids, guide us here, as thou hast our fore-fathers, for thou art honored (by all). Thou (Indra), who art the sustainer (of the world, removest all (the sins) of man: present at our sacrifice, thou, the bearer (of good things).

6. May I be competent to utter (praise) for the ever-increasing Moon,[3] who, abounding with food, comes to our rite as the deity (Indra) invoked, the destroyer of Rákshasas at each venerable (rite). May he, of

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1 As in the other stanzas of this hymn, the language of this is obscure; we have *yávir aruram martyam, parivrinákshi martyam,* 'thou mixest with the departing mortal, thou abandonest the mortal;' the Scholiast explains the first *martyam* by 'cloud,' the skin that contains the rain, *vrishanam, twacham,* trying to escape, like an enemy, from the hero *Sura*; the second *martyam* he also renders cloud, but it is after it has parted with its water, like an enemy who has been killed, and whom the victor abandons.

2 *Rudráya swayas'ase* to *Rudra, i. e., Agni,* possessed of his own fame, *swakiya-yaso-yuktáya agnaye.*

3 The text has *Indra* which the Scholiast has translated as the Moon. Both Wilson and Langlois have translated it as *Soma* libation.

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his own accord, drive with means of destruction the malevolence of him who reviles us, let the thief fall downwards (and die), like a little (water) running down a declivity.

7. We laud thee, (Indra), with hymns describing thy glory. We enjoy, O highly rich (Indra), the wealth that gives vigour, that is agreeable, that is durable and consisting of beautiful sons, and servants. May we (ever) be possessed of (abundant) food, through the praises of thee, whom it is difficult adequately to honour; may we attain the adorable (Indra) by true and earnest invocations, (offering sacrificial food).

8. Indra is powerful in the discomfiture[1] of the malevolent by his self-glorifying aids, (granted) unto you and unto us; (he is) the tearer of the malevolent (to pieces); the impetuous army, that was sent against us by devouring (enemies) to destroy us, has been itself destroyed, it will not reach us, it will not do us harm.

9. Do thou, Indra, come to us with profuse riches by a path free from evil and shorn of Rákshasas, be with us when afar;[2] be with us when nigh; protect us, whether afar or nigh, with objects necessary for celebrating sacrifices, protect us always with articles necessary for celebrating sacrifices.

10. Do thou, Indra, (sustain us) with wealth that transports (man beyond calamity); for (enhanced) greatness accrues to thee, however mighty, (from our thanks) for (thy) protection, as it does to Mitra, for his power-

1 This discomfiture may be, according to the Scholiast, either in a sacrifice.

2 The text has *Paraka* which the commentator explains as distant country which is *Swarga i. e.* Indra comes from the distant *Swarga*. It is very probable that *Swarga* was the name of a country—perhaps Mongolia, at least a portion of the country North of the Himalaya.

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ful protection,[1] most powerful and immortal (Indra), our defender and preserver, (ascend) some chariot (and come hither); devourer (of enemies), repel any one assailing us; any one assailing us, devourer[2] (of foes).

11. Beautifully lauded Indra, preserve us from suffering; for thou art indeed always the chastiser of the malevolent; thou being gratified (with our laudation) subdue the obstructers of sacrifices; thou art the destroyer of the sinful Rákshasas and the protector of a pious (worshipper) such as I am; for refuge (of all men)[3] the progenitor has begotten thee, (for this purpose) has begotten thee, refuge (of all men), the destroyer of the Rákshasas.

SUKTA IV. (CXXX)

THE deity, Rishi and metre are the same; in the last stanza the metre is changed to *Trishtubh*.

COME to us, Indra, from afar;[4] not as this (fire) which is before us, (but) like the pious institutor of sacrifices,

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1 *Twà mahimá sákshád avase mahe mitram na avase*, lit. greatness is present to thee for protection as to *mitra* for great protection; or *mitra* may be rendered friend,' as praises animate a friend with great attachment, *tam sakháyam yathá mahatyai prítaya sambhajante.*—*Wilson.*

2 In both places the term is *Adrivas*, voc. of *Adrivat*, which usually means wielder of the thunderbolt (*adri*); but *Sáyana* here derives it from *ad*, to eat, and explains it *s'atrunám atis'ayena bhakshaka*, the eater of enemies: this is upon the authority of *Yaska.*—*Nir*, iv. 4.—*Wilson.*

3 *Twá janita Vijanad-vaso*; *Vasu* may be used as a name of *Indra*; but as an attributive it implies one who is the abode of all, *sarveshám nivásabhutah*, according to the Scholiast. By *Janita*, genitor, *Sayana* understands the first maker of the universe, the supreme being, *sarvasya A'dikartta Parameswarah.*—*Wilson.*

4 From distant *Swarga.*

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or like the royal lord of the constellations (when going to his setting;[1] carrying oblations we, along with (the priests), invoke thee to accept the effused (juices) as sons (invite) a father to partake of food; (we invoke) thee, who art most entitled to reverence, to (accept of) the sacrificial viands.

2. Drink, Indra, the *Soma* Juice, that has been expressed by the stones and sprinkled with the sacred grass, as a thirsty ox or a thirsty man hastens to a well.[2] (Drink) for thy exhilaration, for thy invigoration, for thy exceedingly great augmentation: let thy horses bring thee hither, as his steeds convey the sun, as they carry him (through heaven) day by day.

3. He (Indra) found the (*Soma*) treasure that had been brought) from *Swarga*[3] and hidden like the nest-

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1 The passage is obscure; there is no verbal copulative; it runs, *vidathaniva satpatir astam rajeva satpatih*: the first part is explained by *Sáyana* the cherisher (*pati* quasi *pálaka*) of the good (*satám*), or of those who are present, the priests, or of the extant (*satám*) rewards of holy rites: that is, either as the *Yajamána*, or in the last place, *Agni*, comes to or exhibits the knowledge of what is to be performed *vidathâni anushtheyajnánáni*; or is present in the apartments of sacrifice, *vidathâni yajna-griháni*. In the reiteration of the phrase, *satpati* is rendered the lord of the constellations, the moon, *nakshatrânám patis-chandramáh*; who comes to his own abode at the time of setting. *sa yathá swa dhamasthánam ágachchhati*; and in like manner *Indra* is invited to come to the sacrifice—*Wilson.*

2 Avatam na vansagas-tatrishano na vansagah: in the repetition, vansaga is explained vananiyagamana, sighra-gámi, purushah, a man going swiftly; but it is probably a mere reiteration, like a thirsty ox to a well—like an ox.—*Wilson.*

3 The *Soma* plant is generally brought from mountainous tracts. According to the Taittiriyas, it was brought from *Swarga* by *Gáyatri*, whatever term may be used to translate *Swarga*, it is clear that it was a tract of country, and that it was mountainous too. It is also clear that *Soma* plant was brought from *Swarga* to *Prithivi* by the Devas, chanting the Vedas in the *Gayatri Chchhanda.*

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lings of a bird in a rock, amidst (a pile of) vast rocks enclosed by bushes); desiring to partake (of the beverage), the holder of *Vajra*[1] (found it), as the chief of the *Angirasas* (discovered) the hiding-place of the cows; he opened the doors of (the waters, the source of) food, when shut up (in the cloud; the sources of) food, that were spread (over the earth.)[2]

4. Holding firmly the *Vajra* with both hands, Indra whetted it to hurl it (on his foes), like the water (of an imprecation):[3] he whetted it for the destruction of *Ahi*.[4] Indra, fully possessed of strength, energy and might, thou cuttest (our enemies) to pieces, as a wood-cutter the trees of a forest; thou cuttest them to pieces as if with a hatchet.

5. Thou hast without effort, created the rivers (that are) to flow to the sea, like chariots (bearing thee to sacrifices), as those (construct) chariots who are desirous of (going to) battle: (the streams) flowing hither have gathered together their water for a common purpose, like the cows that yielded all things to Manu, that yields all things to man.

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1 A kind of weapon used by Indra for breaking down mountains.

2 Ishah parivritah is the reiterated phrase, alluding in the first place, according to Sáyana, to the rains shut up in the clouds, and in the second to the seeds shut up in the earth, germinating on the fall of the rain, and affording, in either case, 'food,' ishah.—*Wilson*.

3 That is, like water which is poured out for the destruction of enemies, rendered fatal by the formulæ of imprecation, udakam yathá s'atrunám nirasanâya abhimantranádisanskárena tíkshnikriyate. —*Sáyana*.

4 The Scholiast explains it as *Vitrá* or cloud. Very likely there was an *Asurá* by the name of *Vitra* who was Indra's enemy. There is no use of explaning away everything as metaphorical since the Rig-Veda is also a historical record, describing the migrations of the forefathers of mankind.

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6. Men, seeking riches, have recited this thy laudation as a clever and intelligent man (prepares) a chariot (for a journey): they have propitiated thee for their well-being: glorifying thee, sage Indra, as impetuous in conflicts, they have lauded thee (as men praise) a conqueror. We praise thee for (the acquirement of) strength, wealth and every sort of affluence as (people praise) a horse (for good qualities) in battle.

7. For Puru, the giver of offerings, for the powerful Divodasa, thou, Indra, the dancer (with delight in battle, hast destroyed ninety cities; dancer (in battle), thou hast destroyed them for the giver of offerings. For Atithigwa, the dreadful (Indra) hurled Sambara[1] from off the mountain, bestowing (upon the prince) immense treasure (acquired) by (his) prowess; all kinds of wealth (acquired) by (his) prowess.

8. Indra, the manifold protector (of his votaries) in battles, defends his *Arya*[2] worshipper in all conflicts; in conflicts that confer happiness in *Swarga*;[3] he

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1 We have had *Indra's* exploits in defence of these princes before; see vol. i. pp. 110, 120, 248: it may be added that the Sambara of the *Puránas* is an *Asura* who was engaged in hostilities with Krishna, and finally destroyed, together with his six hundred sons, by Pradyumna the grandson of Krishna. (See *Harivansa*, Langlois, vol. p. 169) The text of the *Mahabharata*, however, agrees with the Veda in representing him as the adversary of Indra.—Drona-vijaya, v. 39 Selections Mahabh. p. 39.—*Wilson.*

2 The text has *A'rya* which the Scholiast explains as *amaraniyam i. e.*, immortal. Perhaps it is meant here that the primitive Aryans were very long-lived.

3 Again the commentator says that Indra helps his worshippers in enjoying happiness in the country of *Swarga.* Perhaps Indra used to help his votaries to go to the happy and blissful region of *Swarga.* From passages like this it is clear that there was a tract of country which was named *Swarga* and its denizens, who were beautiful, strong,

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punished for (the benefit of) man the neglectors of religious rites: he tore off the black skin (of the aggressor),[1] as if burning (with flame) he consumes the malignant; he utterly consumes him who delights in cruelty.

9. Endowed with augmented vigour, he hurled (against the enemies) the wheel (of the chariot) of the sun,[2] and, ruddy of hue, deprived them of existence; he, the sovereign lord, deprived them of existence.[3]

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healthy and long-lived, were called *Devas*. Sayana however has taken a metaphorical view of *Swarga* and gives reference to Parasara's proud utterance: "two descriptions of men attain the sphere of the sun, the vagrant practiser of *Yoga* and the heroe who falls in battle." This view we however do not feel inclined to support, for Rig-Veda evidently, deals with historical events and describes the various tracts of country lying on earth.

1 The commentator has quoted the history. An *Asura* named *Krisna* (the black) went with ten thousand followers to the banks of the river *Ansumati* where he committed dreadful devastation, until Indra with Maruts, was sent against him by *Brihaspáti*, when he was defeated by Indra and stripped of his skin. These are undoubtedly the fragments of informations regarding the fight between the *Devas* and *Asuras*. It appears that the former were a race of more intelligent human beings and the latter were a barbarous people.

2 Suraschakram pravrihad, he threw the sun's wheel; for Suryasya rathasya chakram, the wheel of the chariot of the sun, according to the Scholiast, who cites a legend that the Asuras obtained a boon from Brahma, that they should not be destroyed by the thunderbolt of Indra, and having in consequence defied him, he cast at them the wheel of the sun's car, which was equally fatal: this has more the character of a Pauranik than a Vedik legend: another explanation is also proposed: the Sun (or Indra in that capacity) having risen, urges on his car, and Aruna (his charioteer) silences the clamour (of his enemies); the lord (of day) dissipates the gloom.

3 Vácham mushayati, lit. 'steals or takes away speech;' the latter, it is said, put by metonymy for breath, *i e.* life; or it may mean silences clamour, or suppresses his own exclamations: the Scholiast is evidently puzzled by the phrase.—*Wilson.*

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As thou, sage Indra, comest from afar to the succour of Usanas, so do thou come quickly, bearing all good things (to us), as thou bearest to (other) men; come quickly (to us) every day.

10. Showerer of benefits, breaker of cities, propitiated by our new songs, reward us with gratifying blessings: glorified Indra, by the descendants of Divodasa,[1] increase (in power) like the sun in (revolving) days.

SUKTA V (CXXXI.)

The deity, Rishi, and metre are the same; the hymn is divided into three *Trichas* or triplets according to the different occasions on which the several portions are recited and the priests to whom the portions are respectively assigned; the first *Tricha* being repeated by the *Maitravaruna*; the second, commencing with the third stanza by the *Brahmachchansi*; and the third, begining with the fifth verse, by the Achchhávaka.

THE great *Dyaus*[2] that excludes the wicked, has indeed bowed to Indra; the wide-spread *Prithivi*[3] (has offered homage) with acceptable (praises) to Indra; with acceptable praises (the worshipper has propitiated Indra) for the sake of food: all the Devas, equally pleased, have given prudence to Indra: let all the sacrifices of men (be appropriated) to Indra; let all the offerings of men be (presented to him.)

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1 Divodasebhih. by us, the Paruchchhepas, or me, Paruchchhepa, the plur. being used honorifically.

2 The region where the Devas, propularly called gods, used to live; here it means the denizens thereof.

3 *Prithivi*, is wrongly translated as earth: literally it means "The country of King Prithu" *i.e. Bhárata-varsha*.

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2. Hoping to partake of thy bounties, (thy worshippers) hasten severally in every rite to (adore) thee, who art the same unto all, each severally seeking enjoyment in *Swarga*;[1] we shall place thee at the head of the army like a boat that carries (passengers) across (a stream); mortals meditate on Indra by sacrifices; mortals (propitiate him) with hymns.

3. The (married) couples,[2] anxious to satisfy thee, and presenting (oblations) perform (thy worship) for the sake of obtaining) herds of cattle; presenting (thee), Indra (oblations); thou well-knowest that these two persons are desirous of cattle, are desirous of *Swargá*, and (thou abidest) displaying thy *Vajrá*, the showerer (of benefits), thy constant companion, ever, Indra associated (with thee.)

4. The ancients knew thy prowess, Indra, by which thou hadst destroyed the cities (of the Asuras) defended[3] for a year by walls, ditches and the like: thou hadst destroyed them humiliating (their defenders)

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1 The term *Swargá* is generally translated as "heaven;" the popular belief is that it exists some where beyond the clouds. Nothing can be more erroneous. It is evidently a tract of country lying beyond the Himalayan ranges. Very likely, Monglolia, Chinese Tartary and the adjoining tracts of country, passed, in Vedic times, by the name of Swarga. From expressions like these as "the worshippers wanted enjoyment again in Swarga," it is clear that they must have been driven away from Swarga and migrated to Bhárata-varsha. They had still the recollections of enjoyments in their pristine home and therefore sought the help of a powerful leader, like Indra, to return there.

2 The text has *chintayanta*: the Scholiast explains it as "we meditate on the great *Isvará*:" This shows that followers of Indra used to respect him almost like God. This is quite natural.

3 The text has *Purah Sáradíh*: we have followed Sáyana's interpretation. Wilson has translated it as 'perennial.' Sáyana's interpretation gives an idea of the construction of cities at that time, which were

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Thou, O Lord of strength, didst punish the mortal, who obstructed sacrifices. Thou hadst rescued this spacious *Prithivi*[1] and these waters; exulting (thou hast recovered) these waters.

5. Therefore, for the augmentation of thy vigour, thy worshippers have scattered (libations), that in thy exhilaration, showerer (of benefits) thou mayst defend those who seek thy friend-ship; for them thou uttered a shout[2] to encourage them in combats; from thee they obtain many and many an enjoyment; anxious for food, they obtain it (from thee).

6. Will (Indra) be present at this our morning rite? Be apprized, (Indra), of the oblation offered with (due) observances; offered with (due) observances for the sake of obtaining *Swarga*: and since wielder of Vajra, showerer (of benefits), thou knowest how to destroy the malevolent, do thou, therefore, listen to the acceptable (praise) of me, intelligent, though a novice; (hear it) from me most new.

7. Indra, endowed with many (excellences), do thou, who art exalted (by our praise), and art well disposed towards us, (kill) the mortal, who is unfriendly to us; (kill) such a man, hero, with thy *Vajra*; kill

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all walled. *Asuras*, who were also a powerful tribe of men, and who were always on hostile terms with the *Devas*, were perhaps the ancestors of latter day Assyrians.

1 Very likely Asuras, inorder to torment the Devas, who had migrated from *Swarga* to Prithivi or Bhárata-varsha, had put a dam obstructing the source of rivers flowing to Bhárata-varsha. Perhaps Indra removed this dam and saved Prithivi and all her rivers drawing water from that source.

2 Chakartha káram. The commentator explains kára by S'abda, sound; sinhanáda lakshanam, meaning war-cry; or the words might be rendered, 'thou hast done a deed, *i. e.* performed a service.—*Wilson.*

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him, who sins against us; ever most prompt to hear, hear (us); let every ill intent[1] towards us, such as (alarms) a wearied (traveller) on the road, be counteracted; let every ill-intent be counteracted.

SUKTA VI. (CXXXII.)

THE deity, *Rishi* and metre are the same; but in the last stanza Indra is associated with Parvata.

MAGHAVAN, Indra, protected by thee, may we overcome those who are arrayed in hostile hosts: may we anticipate our assailants. This sacrifice, possessed of former oppulence, being near, speak encouragingly to the presenter of the libation. May we bring together at this rite (suitable offerings and praises) to thee, the victor in war: worshipping thee, the victor in war.

2. In the encounter capable of securing *Swarga* Indra, (treading) in the proper and straight path of the active (combatant), as well as in his own appropriate and straight path,[2] kills (the enemy) of him, who wakes at dawn and celebrates (sacrifices): he is therefore to be adored with the head (bowed down), as respect is paid by prostration to a holy sage. May thy treasures be accumulated upon us; may the treasures of thee, who art auspicious, be auspicious to us.

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1 This is the literal rendering as given by *Sáyana*: perhaps it means wicked people: at that time many wicked robbers used to live on the border-lands of the villages occupied by the *Aryas*.

2 Swasminnanjasi, are the words reiterated; epithets in both places of vakman for vakmani, márge, in the road or path; the first is as usual, own, peculiar; the latter is explained honest, straight, free from fraud kapatádirahite; or open, unconcealed, aprachchhanne.—*Wilson*.

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3. Indra, as of old, highly brilliant sacrificial food shall be thine; thou art the abiding-place[1] of the sacrifice; the food with which the priests decorate the altar shall be thine; do thou declare that sacrifice that men may thence see the intermediate (firmament bright) with the rays (of the sun): for this, Indra, the searcher (of rain), is the seeker after cattle, for (the behoof of) his friendly (worshippers), and knows in due course (the season of the rain.)[2]

4. Thy exploits, Indra, are worthy to be glorified, now, verily, as well as in former times, when thou didst open the cloud for the Angirasas, restoring to them their cattle[3]—acquire victory for us, fight for us as thou

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1 Ritasya varasi kshayam—yajnasya nivásasthánam ambhaktosi, thou art possessed of the place of the abode of the sacrifice, termed Rita, or the true, as giving unfailing reward; or Rita may mean water, when the expression, thou abidest in the dwelling of the water, is equivalent to the sender of rain, vrishtiprado asi: or another interpretation is proposed, Rita meaning the sun, and the verb having a causal power; thou causest (the sacrificer) to go to the region of the sun.—*Wilson.*

2 This part of the stanza requires even more than the usually necessary amplification to be rendered at all intelligible. It is sa gha vide anwindro gaveshano bandhukshidbhyo gaveshanah, literally, he verily knows in order, Indra, the searcher, for those who have the quality of kindred, the searcher; gaveshana is explained, in the first place, by the Scholiast, udakasyánveshana silah, possessed of or practising the seeking after water, the sender of rain; in the second, it is rendered gavám eshanakarttá, the maker of search after the cows, alluding to the old legend; or it may mean, it is said, the seeker for the reward of the worshipper, yajamána phalasya márgayatá: the object of vide or anuvide, he knows in order, is filled up by udakapráptiprakásam, he understands the manifestation of the attainment or arrival, in due season, of the rains.—*Wilson.*

3 Vrajam is the word of repetition, implying, in the first instance, according to Sáyana, a cloud; in the second, the cattle of the Angirasas, stolen by Pani; the word properly meaning a cow-pen or pasture.—*Wilson.*

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didst for them: humble, in behalf of those who present libations, him who obstructs sacrifices; him who rages against us and celebrates no sacrifice.

5. Inasmuch as the hero (Indra) rightly judges men by their deeds, therefore do (the worshippers), desiring for food, destroy (the enemies) by the wealth attained by them; desirous of food[1] they diligently worship (him): the (sacrificial) food offered to him is the source of progeny (to the worshipper), and (men) worship him, that by their own strength they may overcome (their foes): pious sacrificers enjoy residence in Indra's region;[2] pious sacrificers are, as it were, in the presence of the Devas.

6. Indra and Parvata,[3] who are foremost in battles, slay every one who is arrayed against us; slay every such (adversary) with the *Vajra*; (this *Vajra*) bent upon his destruction pursues him, however far, or to whatever hiding-place he may have fled. Thou hero, cuttest our enemies into pieces in many ways; the tearer (of enemies), *Vajra* cuts them into pieces in many ways.

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1 S'ravasyavah, plur. of S'ravasyu, derived from a nominal verb, S'ravasya, from s'ravas, food or fame, implying a wish, or desire for either; the Scholiast proposes to render it, the first time, "by they, desirous of food,"—and the second, by 'desirous of offering food'—oblations to Indra; but the variation does not seem to be necessary.—*Wilson.*

2 The text has only Indre, in Indra; that is to say, in the abode or vicinity of Indra, agreeably to the well-known metonymy, Gangáyám ghoshah, a village in or on the Ganges, *i.e.*, on the banks of the Ganges.—*Wilson.*

3 The Scholiast has again explained *Parvata* a cloud, or the deity presiding over clouds. Very likely it appears, that this *Parvata* is another name of Indra, or it may mean some hero who lived in the mountainous region.

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SUKTA VII. (CXXXIII.)

INDRA is the deity and the Rishi is Paruchchhepa but the metre is diversified: that of the first stanza is *Trishtubh;* of the next three stanzas, *Anushtubh;* of the fifth *Gáyatri,* the sixth and seventh return to the long and complex measures of *Dhriti* and *Atyashti.*

BY sacrifice I purify both the sky and the earth:[1] I burn the wide (realms of earth) that are without Indra, and are (the haunts) of the wicked: wherever the enemies have congregated they have been slain: and utterly destroyed, they sleep in a dip pit.[2]

2. Devourer (of enemies) having trampled on the heads of the malignant (hosts)[3] crush them with thy wide-spreading foot; thy vast wide-spreading foot.

3. Crush, Maghavan, the power of malignant (hosts) hurl them into the vile pit; the vast and vile pit.

4. That thou hast destroyed, by the assaults, thrice fifty of such (hosts), is a deed that well becomes thee, although thought by thee of little moment.

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1 The text has *Prithivi* which we have translated popularly as earth. But our readers are requested to understand that the Aryans used to mean by the word Prithivi the realm of the king Prithu *i.e. Bhárata-varsha.*

2 Vailasthánam as'eran, 'they have slept,' or irregularly 'they sleep,' in a place which is of the natnre of a vila, a hole, a cavern, a pit: the Scholiast considers the expression in this and in the third stanza to be equivalent to S'mas'ána, a place where dead bodies are burned, or, as it would here seem to imply, a place where they were buried; as if it was the practice to bury the dead when this hymn was composed. Sáyana also suggests, as an alternative, the translation of vailasthánam by nágaloka, the Serpent-world; Pátála, the regions below the earth; but this is rather Pauránik, perhaps, than Vaidik.—*Wilson.*

3 In this and the next verse the term is yátumatinám; which may be rendered, according to the Scholiast, hinsávatánam senánám, of injury-inflicting armies, or ayudha vatinám, of those possessing weapons; or yatu may mean Rákshasas; of hosts composed of Rákshasas.—*Wilson.*

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5. Destroy, Indra, the twany-coloured, fearfully roaring *Pishâchi*; annihilate all the *Râkshasas*.

6. Hurl headlong down, Indra, the vast (cloud); hear our supplications. Verily the *Dyus* (Swarga) is in sorrow like the earth, through fear (from the absence of rain), O holder of Vajra, as (formerly through fear of) Twashtri;[1] most powerful with mighty energies, thou attackest, Indra, (the clouds) with terrible blows: and injuring no man, thou (marchest) invincible, heroe, by (thine) enemies, attended by twenty-one followers.[2]

7. Offering oblations (the worshipper) obtains a house; offering oblations, he destroys his prostrate enemies; he destroys the enemies of the Devas; having profuse food and unsubdued (by enemies), he (worshipper) hopes to attain, when offering libation, infinite (riches), for Indra grants to him, who offers libations, whatever grows on all sides; he gives (him) accumulated wealth.

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1 Ghrinán-na bhishá: ghriná is said to be a name of Twashtri, or of blazing fire personified: according to the legend, the world being enveloped by thick darkness, the gods prayed to Agni, on which he burst forth suddenly from heaven and earth, in the shape of Twashtri, to the dismay of both regions, as by the text, sa chobhe Twashtur bibhyatuh.—*Wilson*.

2 Trisaptaih surasatwabhih; the Scholiast explains it tribhih saptabhir vá anucharaih, but gives no further interpretation: Indra's followers, the Maruts, are forty-nine, so that they cannot be intended; and Satwabhih must mean something else: perhaps an allusion is intended to the seven platters offerred to Maruts repeated at the three daily rites; or, attended by the beings, *i.e.* the Maruts, to whom the thrice seven offerings are presented.—*Wilson*.

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ANUVA'KA XX.

SUKTA I. (CXXXIV.)

THE deity is Vâyu; the Rishi Paruchchhepa; the metre *Atyashti* except in the last stanza, which it is *Ashti*.

LET thy swift coursers, Váyu, bring thee here speedily, that thou mayest be the first to drink, the first (of the Devas) to drink[1] of the *Soma* libation. May our upraised, truthful and sweet (laudation) be acceptable to thy mind: come with thy steed-yoked car[2] for the libation) to be presented to thee; come Vayu, for granting[3] (our object).

2. May the exhilarating drops (of the libation) exhilarate thee, Vayu, being properly prepared, doing their office, administered opportunely, rendered efficacious by (our) praises: for which purpose thy docile and active steeds, the *Nijuts*, attending thy presence (bring thee) to the sacrificial hall to accept the offering; to the sacrifice in which the pious (priests) represent their desires.

3. Vayu yokes to his car[4] his two red horses; Vayu (yokes) his purple steeds: Vayu (yokes) his two

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1 In both places the phrase is 'purvapitáye,' for the first drinking; Sáyana supplies, in the second, itara-devebhyah pura, before other gods.

2 Niyutwatá rathena, with the car having the Niyuts; the horses of Váyu so denominated.

3 Dávane is the expression in both places, from dáv, a vaidik verb, to give; the Scholiast explains it as in the text; in the first instance in a passive sense, or 'come for that which is to be given by us,' dátavyáya; in second, in an active sense, or 'for giving to us that which we solicit.'—*Wilson*.

4 The text has *dkuri*, which may, according to the Scholiast, either mean the work of carrying a load or a car.

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(horses) capable of moving swiftly[1] and carrying burden. Arouse, Vâyu, the intelligent (sacrificer), as a gallant (awakens) his sleeping mistress, (light) profusely heaven and earth; place properly the dawn; place properly the dawn (to receive) thy sacrificial food.

4. For thee, the brilliant Ushas, from afar, spread abroad their auspicious raiment in inviting rays;[2] in variegated and glorious rays; for thee, the cow that yeilds ambrosia milks all kinds of treasure: thou begettest the *Maruts*, of the firmament,[3] for (the purpose of) showering rain; (for the purpose of replenishing) the rivers.

5. For thee, the bright, pure, quick-flowing (Soma) juices, potent for exhilaration, are eager for the (fire of oblation, are eager for the clouds (showering) waters.[4] The timid and anxious (worshipper) lauds thee, who art

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1 The text has *ajira* which may mean either "Swift-coursing" or "endued with a particular colour."

2 Dansu ras'mishu: the meaning of the first seems rather doubtful; dansu, the commentator says, may be used for danseshu, karmavatsu, doing their work, or dansa may mean a house, in rays investing or covering the world like a house; or it may mean the chamber of sacrifice, in which the fires may be said to offer a raiment to Váyu; vastra, auspicious garments: the metaphor is not very obvious.—*Wilson.*

3 We have followed the Scholiast in the translation of the text. As a mere suggestion to our readers we may hint that *antariksha*, very probably, may mean a tract of country lying between *Swarga* (Mongolia) and *Prithivi* (Hindustan). Perhaps Váyu was the head of the Maruts who peopled that land. They are said to "replenish the rivers" for all the rivers of *Bháratavarsha* have their sources from the mountains above and because people saw clouds coming from above the Himalayas they thought that *Maruts* must have created them and produced rain.

4 The oblations that are offered to fire are the remote cause of the rain; the text has ishananta bhurvanyapám ishantah bhurvani: in the first place, bhurvan is explained by yága, a sacrifice; in the second, a cloud; the passage is rather obscure.—*Wilson.*

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auspicious, for (driving away) thieves;[1] for thou defendest (us) from all beings, (as the reward) of our righteousness: thou protectest us from the fear of evil spirits (as the reward) of our righteousness.

6. Thou, Vâyu, who art preceded by none, art entitled to drink first of these our libations, thou art entitled to drink of the effused (juices), moreover, (of all) oblations and sin-offerings of men; for thee, their cattle yield milk, (for thee) they yield butter.[2]

SUKTA II. (CXXXV.)

THE Rishi is the same; the three first stanzas are addressed to Váyu, the next five to Indra also; and the last to Váyu alone; the metre is the same, except in the seventh and eighth stanzas, in which it is *Ashti*.

O LORD of Niyuts,[3] riding a thousand Niyuts, do thou come to our strewn grass to partake of the (offered) food; come on hundreds and thousands of Niyuts: the Devas hold back for thee as the Deva entitled first to drink (the libation): sweet effused juices are ready for thy exhilaration, are ready for their function.

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1 Twám bhagam takkaviye; the second is considered to imply bhajaniyam, for which a precise equivalent is not easily found; that which is to be enjoyed; that which is agreeable or acceptable; the last is explained taskarânám, yajna vighâtinám anyatra gamanâya, for causing to go elsewhere thieves, *i.e.*, the obstructers of sacrifices.—*Wilson.*

2 A's'iram, in the first place, is explained by kshiram; in the second, by ghrita; being in either ás'rayana dravyam, an article which is the material of oblations and the like.

3 Horses of Váyu were so named.

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2. For thee this *Soma* juice purified by the stones (that bruise the plant),[1] and clothed with enviable (splendour)[2] flows to its (appropriate) receptacle;[3] clothed with brilliant (splendour) the *Soma* is offered as thy portion amongst men and amongst Devas; (having received it), harness thy horses and depart well-pleased with us: gratified and well-disposed towards us, depart.

3. Come with hundred and thousands of thy horses to our sacrifice to have thy wished for satisfaction, to partake of the oblations, Vâyu; this is thy reasonable portion and it is radiant along with the sun;[4] the juices, carried by the priests, are prepared; the pure juices, Vâyu, are prepared.

4. Let the chariot drawn by the *Niyuts* convey you

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1 Pariputo adribhih, which the Scholiast explains by abhishava-s'odhanair apagatarijishatwena s'odhita, 'purified by the impurity which has been removed by the purifying means of the effusion;' the sense of Rijisha is doubtful; in Mahidhara's commentary on a text of the Yajur, III. 25, it is explained gatasárah Soma; Soma that has lost its strength; Sáyana similarly explains it in a subsequent passage,—Asht. III. Adhy. II. S. VII. v. 10; but that could scarcely be restored by mechanical means; again, it is explained dasápavitrás'odhanena grahanena vá s'odhita, purified by straining through kusa grass, or by taking hold of; but the last must have technical application.—*Wilson.*

2 Sparháh vasánah, explained sprihaniyáni tejánsi pidhánah, putting on desirable or enviable splendours.

3 Pari kos'am arshati kosa sthániyam graham prápnoti, it goes to the ladle, as it were, in place of a receptacle.

4 Sarasmih surye sachá may also be understood, according to Sáyana, to imply that the offering is simultaneous with sunrise; the first part of the verse occurs in the Yajur, XXVII. 28; the latter is different, or Váyu, delight in this sacrifice, and do you, (priests) preserve us ever by auspicious rites."—*Wilson.*

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both (Indra and Vâyu to the sacrifice) for our preservation and to patake of the consecrated viands; to partake, Vâyu, of the oblations: drink ye both the Soma juice; for the first draught is due to you both;[1] Vâyu, come with joy-bestowing wealth; Indra, come with wealth.

5. The hymns (addressed) to you have given increased (efficacy) to our sacrifices; for you (the priests) strain this quick-dropping juice as (the groom rubs down)[2] a fleet, quick-coursing horse;[3] drink of their (libations) and come hither, well-disposed towards us for our protection: do you both drink of the juices that have been expressed by the stones, for you are both givers of food.

6. These Soma juices, expressed in our sacrificial rites and borne by the priests, are prepared for you both: these brilliant juices are prepared for you, Vâyu; these pervading (juices) have been cleansed through the oblique filter[4] for you both; the Soma juices intended

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1 Sâyana seems rather perplexed how to adjust precedence between Váyu and Indra; but, upon the authority of other texts, assigns it to Váyu, which concurs with the order of the text in this place; in which as well as in some others, we have the nominative in the singular, with the verb in the dual, thus: Váyavágatam; Indrascha-ágatam; implying, therefore, that one of the two is understood: or, in the first it should be Váyu and Indra; in the second, Indra and Váyu.—*Wilson.*

2 The text has no verb here; but the comparison intends the preceding verb, marmrijanta, have strained, or cleaned, or rubbed.

3. Vájinam, ás'umatyam na vájinam *lit.* going quick, like a quick horse going quick.

4 Abhyasrikshata tirah pavitram: the latter term is usually applied to a bundle of kusa grass, which is supposed to purify the Soma or the butter poured upon it; it is here explained the receiver of the Soma-Juice placed slopingly or obliquely, or a filter or strainer made of wool.

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for you both, pass through the wooly fleece; the inexhaustible Soma juices.[1]

7. Come, (Vâyu), by the many sleeping worshippers) and go (with Indra) to the house where the stone resounds: may Indra go to that dwelling: go where true and sweet laudatory verses are being sung: (go where) the butter flows; go both with plump *Niyuts* (horses) to the sacrifice; Indra (and Vâyu) go to the sacrifice.

8. Indra and Vâyu carry in this sacrifice libations sweet like honey for which sacrificers go to the mountainous region;[2] may they, victorious, be capable of celebrating the sacrifice; (for you) together the cows distil (their milk); the (offering) barley is ready; and never for thee (Vâyu) will the cows grow meagre; never the kine will be lost.[3]

9. O Vâyu, the giver of excellent objects, these thy horses, strong of limb, youthful and plump like bulls, carry thee through the space between *Swarga* and *Prithivi*;[4] they do not tarry in the *Antarikshas*;[5] they

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1 Atirománya vyayá Somaso atyavyayá; in the first place, the Soma Juices having gone through (ati) the unclipped (avyayáni for achchinnáni) hairs; or avyayá may be intended for avimayáni, made from the sheep, sheep's wool; fall into the vessel that receives them; but in the second place, avyaya is said to bear its ordinary meaning, unexpended, unexhausted.

2 Sáyana explains the text as the Soma spread through mountains and the like.

3 Na upadasyanti dhenavah-nápa 'dasyanti dhenavah; upadas is explained to mean infirm, or wasted by sickness; apadas, to be carried by thieves.

4 Again it is clear here that *Swarga* and *Prithivi* mean two tracts of country.

5 *Antarikshas* is the region lying between *Prithivi*, *i.e.*, *Bhárata-varsha* and *Swarga*. It can never mean at least here firmament for

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are quick-coursing and are not retarded by reviling;[10] difficult are they to be arrested as the beams of the sun; difficult are they to be arrested by force.[11]

SUKTA III. (CXXXVI.)

THE Rishi is the same; the deities are Mitra and Varuna: the metre is *Atyashti*, except in the last verse, in which it is *Tristubh*.

OFFER most excellent and ample adoration and reverential oblations to those two deities (Mitra and Varuna) who have existed of old, who are the sources of happiness (unto their worshippers) and partake of sweet (libations); for they are both imperial (sovereigns[1] in whose honor) oblations of butter are poured out and who are lauded at every sacrifice, whence their might is not in any way to be overcome; their divinity is not to be doubted.

2. The most excellent Ushas has been seen proceeding to the comprehensive (sacrifice): the path of the revolving (sun) has been lighted up by (his) rays: the eyes of men (have been opened) by the rays of

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it is preposterous to assume that horses can run through the sky which has, as proved by science, no material existence. From passages like these we are disposed to infer that the geography of the Rig-Veda deals with real countries lying on the north of India.

10 Agiraukasah, *lit.* having no dwelling by speech; according to Scholiast, they are not brought to a stop by abusive speech or the like, bhartsanádiná sthitim alabhamánáh.

11 Hastayor dur-niyantavah, difficult to be checked by both hands or by physical force; they are not to be deterred by words, such as woh woh; or by pulling up the reins, from coming to the sacrifice.

1 Tá samrájá: or samrájá, may be rendered greatly or thoroughly shining, samyak-rájamánau.

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Bhaga: the brilliant mansions of Mitra, of Aryaman, of Varuna (has been lighted up by his rays);[1] and therefore do you two accept the commendable and copious oblation: praiseworthy and copious oblation.

3. (Your worshipper) has prepared ground (for the altar) free from defect, radiant (with sacrificial fire) and conferring *Swarga*:[2] come to it together every day, you who are vigilant; every day (at sacrifice) receive invigorated energy (by coming here), sons of Aditi, lords of munificence: of those two, Mitra is the animator[3] of mankind and so is Varuna; Aryaman is (also) the animator of mankind.

4. May this *Soma* libation be gratifying to Mitra and Varuna, to be enjoyed by them as they drink of it, with faces downwards; a divine beverage, fit to be enjoyed by the Devas: may all the Devas,[4] well-pleased today, drink of it: therefore, royal (deities) do as we request, you who are ever-truthful, do as we request.

5. Whatever individual offers service to Mitra and Varuna, do you preserve him entirely unharmed from

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1 Nothing more is meant by all this, according to the Scholiast, than that the firmament is lighted by the sun; the several names being designations or forms of the sun, specified severally by way of multiplying his praises.

These names may also signify so many Devas whose houses had been lighted up.

2 The denizens of *Bhâratavarsha* used to propitiate their more powerful neighbours of *Swarga*.

3 Yátayaj-janah, by whom men are being impelled to exertion, or incited to the discharge of their respective functions; applied to Aryaman, in the repetition, the Scholiast says it may imply one by whom the irreligious, or those not performing religious worship, may be cast into the infernal regions, yátyamánah-nipátyamánah-narake.

4 Here is another proof of the people of *Bhâratavarsha* inviting the Devas to their religious rites. All this can never be absolutely figurative.

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sin; (preserve) from sin the mortal, who presents you (with oblations): may Aryaman protect him, who is sincere in his service, who undertakes the worship of both with laudatory hymns and adores them with praises.

6. I sing the hymn of veneration to the powerful sun, to Swarga and Prithivi, to Mitra, to the benevolent Varuna, to the conferrer of happiness, the showerer of benefits.[1] Laud Indra, Agni, the brilliant Aryaman, and Bhaga so that enjoying long life we may be blessed with progeny, that we may be protected by Soma.

7. Adoring Indra, and favoured by the Maruts, may we depend upon the protection of the Devas, and may we, affluent (through their bounty), enjoy the happiness which Agni, Mitra, and Varuna are bestowing (upon us.)

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1. Varunáya milhushe sumrilikáya milhushe: the Scholiast separates the first attributive from Varuna, and considers it to be an epithet of Rudra, the showerer of desired benefits, ábhimataphalasektre; the two next words he applies equally to Mitra, Varuna, and Rudra; but it does not seem to be necessary to associate Rudra with the other two, especially as it is not so directed in the Anukramani.

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SECOND ADHYA'YA.

ANUVA'KA XX.—*(Continued)*

SUKTA IV. (CXXXVII.)

The deities are Mitra and Varuna; the Rishi Paruchchhepa; the metre Atisakkara.

COME, (Mitra and Varuna, to our sacrifice); where we express (the *Soma* juice) with stones: these juices mixed with milk are exhilarating; these (juices) are exhilarating:[1] come to us, royal divinities, dwellers in heaven, and our protectors; these juices are mixed with milk for you, Mitra and Varuna; they are pure, mixed with milk.

2. Come, for these dripping *Soma* juices are mixed with curds; they are expressed and mixed with curds; whether they be prepared for you at the awaking of the dawn, or (be associated) with the rays of the sun: the juice is effused for Mitra and for Varuna, for their drinking the grateful (libation); for their drinking at the sacrifice.

3. They milk for you two with stones, that succulent creeper, like a productive milch cow; they milk the *Soma* plant with stones; come to us as our protectors; be present with us to drink *Soma* juice: this *Soma* juice has been effused, Mitra and Varuna, for you both; effused for your drinking.

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[1] Matsaráh: in the repetition Sáyana suggests also the usual sense of 'envious;' the Soma juices offered on this occasion being envious or emulous of those presented at other ceremonies.—*Wilson.*

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SUKTA V. (CXXXVIII.)

THE deity is Pushan; the Rishi and metre are the same.

THE greatness of the strength of the many-worshipped Pushan is universally lauded; no one detracts (from his praise); his praise displeases no one. Desirous of happiness, I adore him, whose protection is ever nigh; who is the source of felicity; who, when devoutly worshipped, blends with the thoughts of all (his worshippers): who, (though) a deity, is united with the sacrifice.[1]

2. I exalt thee, Pushan, with praises, that thou mayest hasten (to the sacrifice), like a rapid (courser) to the battle: that thou mayest bear us across the combat, like a camel;[2] therefore do I, a mortal, invoke thee, the divine bestower of happiness, for thy friendship; and do thou render our invocations productive[3] (of benefit); render them productive (of success) in battles.

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1 Mana áyuyave makho, deva áyuyuve makhah are the words of the text, intending, no doubt, although obscurely, to identify Pushan, spiritually or mystically, with the performer and the performance of the worship: the Scholiast gives a rather different interpretation: in the first instance, makha is rendered yajna-ván, having or receiving sacrifice, who thereupon confers the boon the sacrificer solicits, thus 'mixing with' or assenting to his thoughts or mind (mana áyuyuve samantád mis'rayati-s'ighra vara pradánát): in the reiteration makha is considered to be put for makham, objective case, the sacrifice, with which Pushan mixes, or is present at, until completed, sampurttiparyantam mis'rayati. Another rendering is also proposed, but it is not more satisfactory.—*Wilson.*

2 Ushtro na, like a camel; as a camel bears a burthen, is the explanation of the commentary.—*Wilson.*

3 Dyumninaskridhi, make them possessed of wealth; dyumna having that meaning: the commentator renders it in the first instance brilliant, dyotanavatah; or having fame or food, yasovatah or annavatah; in the reiteration he proposes the latter as the result of conquests.—*Wilson.*

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3. Through thy praise, and assiduous in thy worship they enjoy (abundance), through thy protection; by (assiduous) worship they enjoy (abundance); as consequent upon thy recent favour, we solicit infinite riches. Free from anger, and entitled to ample praise, be ever accessible to us; be our leader in every encounter.

4. Free from anger, and liberal of gifts, be nigh to us, Ajâs'wa,[1] for the acceptance of this our (offering); be nigh to those, Ajás'wa, who solicit food: we have recourse to thee, destroyer of enemies, with pious hymns. I never cease, Pushan, accepter of offerings, o think of thee; I never disregard thy friendship.

SUKTA VI. (CXXXIX.)

THE Rishi is the same; the deities are various, under the collective designation of Viswadevas. The first verse is addressed to Agni, Indra, and Vayu; the second to Mitra and Varuna; the three next to the As'wins; in the sixth, Indra is again addressed, Agni in the seventh, and the Maruts in the eighth; Indra and Agni are associated in the ninth; Brihaspati is hymned in the tenth, all together in the eleventh. The metre also varies; that of the fifth verse is Brihati, and of the eleventh Trishtubh; in the rest it is Atyashti; after which we take leave for the present of this long, complicated, and embarrassing construction.

MAY our prayers be heard.[2] I place before (me) Agni with reverence; we have recourse to his celestial might;

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1 He, who is drawn by goats, or has goats for horses, according to Yáska.

2 Astu S'raushat, which the Scholiast explains asyah stuter s'ravanam bhavatu, may there be a hearing of this hymn; or s'rotá bhavatu, may Agni or other deity be a hearer. In ordinary use s'raushat is an exclamation uttered when the butter is poured upon the fire, on the altar, as an offering to the gods, and it is not impossible that it may have some such signification here.

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we have recourse to Indra and to Vayu: which doing, a new (hymn) has been addressed (by us) to the radiant navel (of the earth);[1] and thereupon may our pious rites attain the gods; may our pious rites attain the presence of the gods.

2. Mitra and Varuna, bestow (upon us) abundantly that unenduring water which you obtain from the sun, through your own energy; through the inherent energy of the vigorous: may we thus behold your golden (forms) in our halls of sacrifice, (brought thither) by our sacred rites, and by our thoughts and senses (intent upon you); by our senses (intent upon offering) the *Soma* libation.

3. As'wins, men who desire to glorify you with (their) hymns,[2] cause, as it were, their praises to be heard, propitiating you with oblations; for, from you, who are possessed of all opulence, (they obtain) every kind of wealth and abundant food. Dasras, the fellies (of the wheels) of your honey-laden car drop honey, (carried in your golden car).[2]

---

1 We have had occasion to notice the expression before, as intending the altar; or it may mean, according to Sayana, the sacrifice, agreeably to the text, yajnam áhur bhuvanasya nábhim, they have called the sacrifice the navel of the world; the text adds vivaswati, explained by the commentator diptamati, shining; the stanza occurs in the Sáma, 1. 461, where Professor Benfey considers that Vivaswat, the Sun-god, is intended as identified with Váyu and Indra.—*Wilson.*

2 Hiranyaye rathe! Dasrá hiranyaye: the epithet usually means 'golden:' but Sayana interprets it, in the first place, by madhu-purna, and consistently with that interpretation explains prushayánte pavayah, the circumferences of the wheel distil (ksharanti sravanti), or scatter honey, as they revolve; in the reiteration he proposes to render it by 'pleasing, heart-delighting.' hridayaramana; and to supply a supposed ellipse, by havir-vahatam, 'convey the oblation in your delightful chariot,' but this does not seem to be necessary.—*Wilson.*

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4. Dasras, your purpose is known: you would repair to heaven: your charioteers harness (your steeds) for your heavenward journey; the horses that injure not (the car) on your journey to heaven. We have placed you, Dasras, in your golden three-shafted chariot, going by an (easy) road to heaven, humiliators (of enemies), and principal regulators of the rain.[1]

5. Enriched by holy rites, grant us, by day and night, (all good things), on account of our pious acts: never may your donations, never may our (donations), be withheld.

6. Indra, showerer (of blessings), these effused juices, (expressed) by stones, and which have sprung (from mountain plants), are for thy drinking; these libations have burst forth for thee: may they satisfy thee as an offering presented (in the hope of receiving) great and wonderful riches. Accepter of laudations, come to us, glorified by our hymns; come to us well pleased.

7. Agni, listen attentively when thou art praised by us, and repeat (those praises) to the gods who are entitled to worship; to the royal (deities) entitled to worship: on which account the gods gave to the *Angirasas* the milch cow which Aryaman milked for (thee),[2] the maker (of all), together with the gods;

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1 Anjasá s'ásatá rajas; the latter Sayana interprets by udakam, water; vrishti-lakshanam, metonymy for rain.

2 The Scholiast quotes a legend, stating that the Angirasas, having propitiated the gods, solicited the gift of a cow; the gods gave them the cow of plenty, but they were unable to milk her, and applied to Aryaman, who drew from the cow milk convertible to butter for oblations to fire.

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that cow (the nature of which thou hast said), he along with me, comprehends.[1]

8. Never, Maruts, may your glorious energies be exerted against us; may our (riches) never diminish; never may our towns decay: and may whatever is wonderful, admirable, immortal, or (whatever is recognized to be living), from its sound,[2] that has been yours from age to age, (devolve) upon us; whatever is most difficult (of attainment) bestow upon us; whatever is most difficult (to be attained).

9. The ancient Dadhyanch, Angiras, Priyamedha, Kanwa, Atri, Manu,[3] have known my birth;[4] they who were of old and Manu have known (my progenitors);[5] for of them is long life amongst the gods, and in them is our existence;[6] for the sake of their high station,

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1 Esha tám Veda me sachá, he knows her along with me; explained by the Scholiast Aryamáham api Jánámi, either I, Aryama, or I and Aryamá know her: in what way or to what effect is not specified: the addition to the text is conjectural.—*Wilson.*

2 The text has only ghoshah, put for ghoshán, plur. sounds, noises; according to the comment and by metonymy, those who utter them, either cattle or people.—*Wilson.*

3 These ancient Rishis have all been named before. See index to the first Ashtaka.

4 The birth of me, Paruchchhepas, the Rishi of the hymn; he is subsequent to them, or of more recent date.—*Wilson.*

5 Te me purve manor viduh; the scholiast supplies pitrádin fathers, etc., he also proposes Manavah in the plur. for Manu, but that is scarcely necessary, unless purve be considered as the adjective of Manavah, implying former Manus, and involving a recognition of the system of Manwantara, the Vaidik origin of which is yet to be determined; Sayana, however, disconnects the terms, and applies purve to those previously named, Dadhyanch and the rest; manavas-cha and the Manus.—*Wilson.*

6 Asmákam teshu nábhayah. in them are our 'navels,' a rather unintelligible phrase; Sayana would explain it by vital airs, in connection with life, jivena saha sambandhavantah pránáh; or by sacrifices

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I adore (the gods) with praise; I worship Indra and Agni with praise.

10. Let the invoker (of the gods) offer sacrifice, and may they, desirous of the offering, (partake of) the acceptable (libation); Brihaspati himself, desiring (libation), celebrates worship with libations; with copious and excellent libations. We catch from a distant quarter the sound of the stones, whereby the performer of pious acts has of himself secured the waters (of the clouds);[1] the performer of pious acts[2] (has secured) many habitations.

11. Gods who are eleven in heaven; who are eleven on earth; and who are eleven dwelling with glory in mid-air,[3] may ye be pleased with this our sacrifice.

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in relation to their rewards, phalena sambaddháh yágáh. There are various readings of the commentary; on this verse, of which none are quite satisfactory; they are specified by Prof. Muller, vol. ii. p. xx. and he proposes a version somewhat differing from that above given; it is not easy to say which is most correct.—*Wilson.*

1 Tmaná adhárayad avarindanáni, explained vrishti lakshanányudakáni atmaná dhárayati, he sustains by himself the waters that is, the rains; or it may be rendered, he produces such waters by his sacrifices, tádris'ányudakáni yágena utpádayati, rain being the result of worship. —*Wilson.*

2 Sukratu, which is repeated, may indicate either the Yajamána or Brihaspati, as the adhwarya, or ministering priest.—*Wilson.*

3 The verse is repeated in the Yajush, vii. 19. No explanation is given of the powers of these three classes, nor are their names specified; they seem to be something different from the thirty-three deities of the Puranas.—*Wilson.*

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ANUVA'KA XXI.

SUKTA I. (CXL.)

THE deity is Agni; the *Rishi* is Dirghatamas, the son of *Uchatthyah*[1] the metre is *Jagatí*, except in the two last stanzas, in which it is *Trishtubh*.

PREPARE a (fit) place, as it were an offering for the radiant Agni, who is seated on the altar, and fond of his station: strew the sacred, light-bearing, bright and gloom-dispelling (spot), with agreeable (*Kus'a* grass), as with a garment.

2. (Agni), the two-fold generated,[2] devours the triple (sacrificial) food,[3] and when the year expires renovates what has been eaten;[4] the showerer (of benefits is invigorated (in one form) by eating with the tongue of another; in a different form the restrainer (of all) consumes the forest trees.[5]

3. Both his associated mothers, blackened (by combustion), are in movement and give birth to an infant, whose tongue (of flame glows) in the east: (who) dissipates darkness; (who) rapidly issues forth; (who) is

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1 The reading of the Puranas is invariably Uttathya, but this is the reading of the several MSS. of the text and of the Anukramaniká.

2 Either as produced by attrition from the two sticks, or in the first instance by attrition, and in the second from consecration for sacrificial use.—*Wilson.*

3 Trivrid-annam.—1 Clarified butter; 2 Purodás'a, butter, with other articles or cakes fried in butter; and 3 Soma juice.

4 That is, the same articles are offered annually.

5 Some of this is obscure; anyasya-ásá jihvayá jenyo vrishányanyena-mrishta, lit. the victorious showerer by the mouth-tongue of another; by another consumes. Sayana explains âsâ by âsyena, with the mouth; anyasya, of the oblation; or with the mouth in one form (or sacrificial, fire) he receives the oblation through the tongue of another; that is the ladle of the ministering priests; in another form, that is, the fire that burns forests, dávágni, he consumes the trees.—*Wilson.*

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readily developed; (who) is (ever) to be cherished, and is the augmenter (of the prosperity) of his parent, (the institutor of the rite).

4. The (flames of Agni),[1] light-moving, dark-tracked, quick (consuming), capricious, restless, lambent, fanned by the wind, wide spreading, and ensuring liberation (to the devout), are kindled for (the benefit of) the pious reverencer of (holy) priests.

5. Thereupon those (flames of Agni) extend together on all sides, destroying darkness and spreading great light along the dark roadway, when (Agni) lights up repeatedly the entire earth and proceeds panting, thundering, and roaring aloud.

6. He (Agni) gets down amongst the tawny-colored bushes,[2] and rushes roaring like a bull among (a herd of) cows;[3] thence increasing in intensity, he is lighting up his form: assuming a form incapable of being arrested, he brandishes his form like a formidable animal.

7. Now hidden, now displayed, he spreads himself (on the plants); as if understanding (the intention of the sacrificer), he reposes amidst conscious (flames):

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1 This is inserted by the Scholiast, for the stanza is made up of epithets only: they are not easily provided with equivalents, as raghu-druvah, going lightly; Krishnasitasah, black-pathed; juvah, quick; asamaná, not same minded—some going east, some west; or it may mean of different colours; ajirásah, moving; raghushpadah, light-gliding; vátajutah, wind-impelled; ás'avah, pervading; mumukshwah, giving liberation.

2 The text has *Vabhrushu* which the Scholiast explains either as *Vabhruvarna i. e.* twany-colored or *bharana Kushala* capable of embellishing: Wilson has followed the latter interpretation.

3 Vrisheva patnir abhyeti: Sayana renders, patnih. by pálayitrih, those who cherish him, Agni, that is, bushes, timber; but this would not be a comparison, as is implied by iva; patni is ordinarily a wife, and may here be applicable to a cow; the translation, however, is in some respects conjectural.

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again they break forth, and repair to the divine (fire of sacrifice), blending with which they give a different (luminous) form to their parents (heaven and earth).

8. (The flames) that are in front like tresses[1] embrace him (Agni); and even when on the point of extinction (they) spring aloft again to (greet) their coming (lord); rescuing them from decrepitude, he comes sounding aloud, generating (in them) intenser animation and unimpaired vitality.

9. Licking up the (verdant) vesture of the mother (of all things, earth), rapid (Agni) goes variously with living beings, sounding loudly,[2] affording food to (every) footed creature:[3] ever consuming (fuel) so that a blackened track follows (his path).

10. Shine, Agni, in our opulent (abodes) breathing, showering (blessings), bounteous, casting off infantine (glimmerings); burn (fiercely), repelling repeatedly, like a coat of mail, (our enemies) in combats.

11. May this oblation, Agni, carefully placed upon the rugged but agreeable (pile of fuel), be most acceptable to thee, so that, along with the pure radiance coming out of thy brilliant person, thou mayst grant us jems.

12. Bestow, Agni, upon our excellent patron,[4] a

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1 Agruva kes'inih: agruvah usually means 'fingers;' here it is an attributive, implying, according to the Scholiast, either those that are in front, agratah sthitah, or crooked or curved like fingers.—*Wilson.*

2 The text has *Tubigrevih* which may mean either sounding loudly or going quickly.

3 Bipeds or quadrupeds.

4 Rathyá no grihaya, lit. 'to our carriage-house;' according to the Scholiast the first word is an adjective for ranhanáya, agreeable; griha, a house, applies to the Yajamána, as the asylum of the needy, or of the priests.—*Wilson.*

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boat ever fitted with oars and feet[1] (one that may render) our posterity prosperous, and may bear mankind across (the ocean of life) to felicity.

13. Agni, do thou increase the excitement of our laudatory verses: may heaven and earth and the spontaneously-flowing (streams) provide for us the produce of the herd and of the field; and may the purple coursers (of the dawn) bestow upon us abundant food through a length of days.

SUKTA II. (CXLI.)

The deity, Rishi and metre the same.

INDEED that visible radiance of that brilliant (Agni) has been so apprehended (by all that it may be) for (the support of) the body for which it has been created by (bodily) strength[1]; my mind resorts to that radiance and attains to (wished-for objects); they address the sacred prayers associated with oblations (to Agni.)

2. First he lives (on the earth) as the digestor of food,[2] the cause of the growth of the body,[3] and eternal; secondly (he lives) among the seven auspicious mothers (of fertility);[4] thirdly the associated (regions)

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1 Návam nityáritrám padvatim: the boat is explained by Yajna the sacrifice, the oars are the priests, the materials are the fuel and apparatus, and the feet are the divinities, the prayers, and offerings.—*Wilson.*

2 Prikshah, explained by Sayana, anna sádhaka, the perfecter or digester of food.—*Wilson.*

3 Vapuh, explained vapushmat, having body; but the Scholiast interprets it s'arirábhivriddhi hetuh, the cause of the growth of the body.—*Wilson.*

4 Saptasiváshu mátrishu, the rains fertilizing the seven Lokas, or worlds.—*Wilson.*

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generate him, delighting in the ten (quarters) of space for the sake of milking this showerer (of rain)[1]

3. As priests, capable of performing their own functions, extract by force (of prayer)[2] this Agni from his primitive seat (for the evolvement) of his mighty form; as the wind arouses him lurking in the hiding-place (of the altar), for offering oblations now as of old.

4. As for securing the perfection of food (Agni) is engendered and the consumable branches rise amidst (the flames)[3] and as both (the sacrificer and the priest) combine for his generation, therefore has he been generated, pure, youthful, and radiant.

5. Therefore has the radiant Agni entered the mother-like (quarters of space) amidst which pure and

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1 Asya vrishabhasya dohase is the vague phrase of the text: according to Sayana, allusion is intended to the rays of the sun: in the preceding sentence, Agni is said to be represented as the terrestrial, maturative, or digestive fire, and as the electrical or ethereal element, or lightning in the antariksha, or firmament; here he is identified with solar fire, or the sun in heaven, or as the solar rays, which in the hot season milk, as it were, the earth by the evaporation of its moisture, which is thus conveyed to the solar region, whence it is transferred to the clouds, and in due season descends again in rain.—*Wilson*.

2 Or by bodily stength, applied to attrition as producing fire.

3 Pra yat pituh paramán-niyate paryá prikshudho virudho dansu rohati is a very unintelligible line; pituh paramat, from the excellence of the sacrificial or other nutriment or food, is comprehensible; but it is also proposed to explain pituh as the genitive of pitri, a father or progenitor, that is, figuratively, the gárhapatya Agni, from which fire is taken, niyate, to the áhvaniya: prikshudha may mean, it is said, that which is to be consumed amongst the offerings, or desires to be consumed; virudh is unexplained; in its ordinary acceptation of shrub or creeper, it may be put for fuel; dansu is put for danteshu, teeth; which, as applicable to Agni, will be flames; árohati, the Scholiast affirms, is used for árohanti, the sing. for the plur.—*Wilson*.

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unseathed he had increased in magnitude so that he mounted (the bushes) placed before him as he had consumed others) prior to them and runs rapidly among the more recent and inferior branches.

6. The sacrificers who laud with hymns, adore the invoker (of the Devas) for (the propitiation) of the denizens of *Dyus (Swarga)*, as men adore a powerful prince,[1] for the greatly-lauded and all-sustaining (Agni) knows how by (sacred) rite and (physical) strength to bring together the Devas and their mortal worshippers[2] for the sake of obtaining mutual sustenance.

7. Since the worshipful (Agni), impelled by the wind, spreads on all sides, like an insincere and unrestrained chatterer (who utters indiscriminate) praises,[3] therefore the world is assiduous in the worship of him, the cousumer of all, whose way is dark, who is pure of birth, and follows various paths.[4]

8. Like a chariot drawn by ropes, Agni, moved by his own revolving members,[5] proceeds to Swarga;

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1 Bhagam, the Scholiast explains Bhaga, a great prince; the more usual sense were Aditya, or the sun.—*Wilson.*

2 The Devas who resided in Swarga were long-lived and hence they are described as immortal; whereas their descendents, when they migrated to *Prithiwi* or India, became short-lived and are called mortal.

3 Hvaro na vakvá jaraná anákritah: hvárah is explained by kutila, crooked; vakvá by bahu-vaktá, a much-speaker; anákritah is unrestrained, aniváritah; the verb is understood; jarunáh implies stutih, praises.—*Wilson.*

4 If the text is literally translated it means:—"In whose way *i. e* Sacrifice, men, who are capable of pleasing by laudation, exist." Some has translated it as "in whose way *antariksha* exists" meaning that Agni in his passage from *Swarga* to Prithvi, passes through *Antariksha*, (a tract of country lying between both).

5 Literally limbs. In the Rig-Veda we find two Agnis—one the element and the other a powerful *Devatá* coming from *Swarga*. Here evidently Agni is a powerful *Devatá* returning from *Prithivi* to *Swarga* destroying the enemies and their countries on his way.

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the paths he traverses are blackened by smoke, as he consumes (the forest), and beasts and birds fly from his radiance as (enemies fly from the prowess) of a hero.

9. By thee Agni, Varuna, observant of his duties, and Mitra and Aryaman, bountiful divinities, are animated, so that thou hast been born comprehending them all universally in all (their) functions, and encompassing (them all) as the circumference (encompasses) the spokes (of a wheel).

10. Most useful Agni, for the behoof of him who lauds thee and offers thee libations, thou makest the precious (offering) acceptable to the Devas: O youthful and rich son of Bala, we glorify thee, who art to be lauded, to whom rich offerings (are to be presented) in hymn, as (men) do unto a powerful prince.

11. In like manner as thou conferrest upon us riches, (so thou bestowest upon us) a well-disposed, docile, and energetic (son), the receptacle (of learning and other merits),[1] one who is the performer of holy rites, Agni, who regulates, as it were, his own rays, and the condition of) both (his) births, (or heaven and earth), he regulates at (our) sacrifice the adoration of the gods.

12. May he who is one with light, who has fleet horses, the invoker (of the gods), full of joy, and borne in a golden chariot, listen to us: may that irresistible, yet placable Agni, conduct us, by the most efficacious (means), to that desirable and accessible (heaven).

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1 Ráyim na swártham bhagam daksham na dharnasim: the commentary supplies putram, a son but the passage is obscure: daksham na might mean like Daksha, and bhaga might be a substantive; but the former is explained ut ábhavantam, having energy, and the latter sarvair bhajaniyam, to be enjoyed, or approved of by all; dharnasim is explained vidyáder dhárana kusalam, skilful in containing knowledge, &c.

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13. Agni, possessing eminent (fitness) for supreme sovereignty, has been glorified by us with holy rites, and with hymns: Let all who are present, as well as we ourselves, enriched (by his favour), shout aloud (the praise of Agni), as (loudly as) the sun (causes) the rain-cloud (to thunder).

SUKTA III. (CXLII.)

THE Rishi is Dirghatamas; the hymn is addressed to the Apris or Agni in their personifications, being the same as those specified in the 13th Sukta; many of the expressions are identical, and the differences arise chiefly from the difference of metre, which in the earlier hymn is Gayatri, and in the present Anushtubh.

1. Agni, who art Samiddha, bring the gods today (to the worshipper), whose ladle is uplifted: extend (the merit of) former sacrifice to the giver (of the offering), by whom the *Soma* libation is poured forth.

2. Tanunapât, be present at this well-flavoured and butter-fed sacrifice, (the offering) of a pious offerer (of oblations); glorifying thee.

3. The pure, purifying, wonderful Narâs'ansa,[1] an adorable god among gods, (having come) from heaven, thrice[2] mixes the sacrifice with the sweet (juice of the *Soma*).

4. Agni, who art Ilita, bring hither Indra, the wonderful, the beloved: this my praise is recited, bright-tongued, before thee.

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1 Naras'ansa, according to the Káthakas, is especially the deity presiding over sacrifice,—Yajnabhimani devah.—*Wilson.*

2 He comes thrice, or he thrice bestows rewards, is all the explanation given in the commentary: probably allusion is intended to the three daily sacrifices.

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5. The priests, bearing ladles, are strewing the sacred grass in this holy sacrifice, to prepare a god-frequented and well-spread abode for Indra.

6. Let the bright, separable doors,[1] the augmenters of sacrifice, the purifiers of rites, the desired of many, be set open for the gods to enter.

7. Beautiful night and morning, ever hymned, ever associated, progeny (of time), parents of sacrifice, sit down of your own good will on the sacred grass.

8. May the two pleasing-tongued receivers of praise, the divine and sage invokers (of the gods), officiate to-day at this our sacrifice, which confers (rewards) and attains heaven.[2]

9. May the pure Hotra,[3] placed among the gods, and Bhârati, among the *Maruts*, and may the adorable Ilâ, Saraswati, and Mahi,[4] sit down upon the sacred grass.

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1 According to the Scholiast, the verse is addressed to the divinities presiding over the doors of the chamber of sacrifice: the phraseology is much the same as in the former hymn, vol. i. i. p. 32, with some additional epithets; asas'chata, there explained unentered, is here interpreted not adhering together, mutually separable; asajyamánaparaspara viprakrishta, as if intending folding-doors but perhaps nothing more is meant than wide or open.

2 See note on the corresponding stanza, Hymn XIII. v. 8. The Scholiast here adds nothing to his former imperfect explation: the epithet mandra-jihvá he applies to Agni the two flames that give delight to the gods.

3 Hotra is explaned homa-nishpádika, the presenter of the oblation; deveshu arpitá, delivered amongst the gods; or the praisers or priests: the latter being expressed by Marutsu, with which, however, Bhárati seems more naturally connected,—marutsu-bhárati; the term is explained by vách, situated in heaven, dyusthánâ, and connected with Bharata, an Aditya, or name of the sun.

4 These the Scholiast considers as sound, vách, or the goddesses presiding over it in the three regions, severally of earth, firmament, and heaven.

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10. May Twashtri, favourably disposed towards us, send to us, for our nourishment] and prosperity, the quick (falling), wonderful, abundant (water),[1] in the centre[2] (of the cloud, effecting) of itself much (good).

11. Vanaspati,[3] here present of your own accord, convey our offerings to the gods; the divine and intelligent Agni accepts (the oblations) for the deities.

12. (Priests), present the oblation with *Swáhá* to Indra, in the form of the *Gáyatri*,[4] along with Pushan and the Maruts;[5] also to the assembled gods, and to Vâyu.

13. Approach,[6] Indra, to partake of the oblations consecrated with *Swáhá*; approach and hear the invocation, as they invoke thee to the sacrifice.

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1 The text has epithets only; turiyam adbhutam puru váram puru tmaná; the Scholiast supplies udakam, water.

2 Nábhá-nábhau meghasya avasthitam udakam, that is, rain; Twashtri is here said to be the personified electric fire, or lightning, in which capacity he is the sender of rain, vrishtyádeh karttá.

3 The fire, or Agni of the sacrificial post, or yupa, from its being of timber.

4 Gáyatra-vepase: gáyatra is said to be put for the Itara-sáma: vepas is the same as rupa; gáyatram-rupam yasya; is Gáyatravepas, a name or form of Indra.

5 It is literally having or possessed of Pushan or the Maruts,—Pushanvate-marutwate: viswadeváya in the sing, is explained by the commentator viswadeva sangháya, the assemblage of all the gods; but it may be intended, like the other epithets, to identify Indra with all the deities: the personification of Agni, however, is Swáhá, as one of the A'pris.

6 This stanza is one in addition to the former hymn, and seems superfluous.

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SUKTA IV. (CXLIII.)

The deity is Agni; the *Rishi* Dirghatamas; the metre is *Jagati*, except in the last stanza, in which it is *Trishtubh*.

I OFFER devoutly to Agni, the son of strength, an invigorating and most new sacrifice, with words of adoration; (that Agni), the grandson of the waters,[1] who, (present) in due season, the friend and ministering priest (of the sacrificer), sits upon the altar,[2] with (many) good things.

2. As soon as born, was that (Agni) manifested to Mâtariswan[3] in the highest atmosphere, and his radiance, kindled by vigorous effort, spread through heaven and earth.

3. His radiance is undecaying; the rays of him who is of pleasing aspect, are everywhere visible and bright: the intensely shining, all-pervading, unceasing, undecaying (rays) of Agni, desist not[4] (from their functions).

4. Bring to his own abode with hymns that Agni, the possessor of all riches, whom the descendants of Bhrigu placed by the strength of all beings upon the navel of the earth: for, like Varuna, he reigns sole (monarch) over (all) treasure.

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1 Apám-napát is here explained as in the text; vegetable substances, it is said, are the progeny of rain, and fire is the progeny of vegetable substances, timber, or fuel.

2 Prithivyám, literally on the earth, on the mound of earth constituting the altar.

3 To the wind, to be fanned into flame; according to another text, twam Agne prathamo mátarisvane avirbhava, be first manifest, Agni, to the wind; or mátarisvan may imply the Yajamána, or sacrificer.

4 Na rejante, do not tremble; they do not move, or are moved in burning, maturing, and the like; dáhapákádishu na chalanti, na chálaynti va anyaih or na may imply comparison, when bhátwakshasorna sindhavah will mean, like the rays of the sun.

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5. Agni, who, like the roaring of the winds, like a victorious host, like the thunder-bolt in heaven, is not to be arrested, devours and destroys (our foes) with sharpened teeth, and, as a warrior (annihilates his enemies), he, (Agni), lays waste the woods.

6. May Agni be ever desirous of our praise; may the giver of wealth satisfy our utmost expectation with riches; may the inspirer (of our devotion) hasten our rites to fruition. I glorify him, the radiant-limbed (Agni) with this laudation.

7. The kindler (of the sacrificial fire) propitiates Agni of glistening form; the upholder of your ceremony, like a friend; well kindled and well supplied (with fuel);[1] blazing brightly at holy rites, he illumines our pure and pious observances.

8. Agni, never heedless (of us), guard us with never heedless, auspicious, and joy-bestowing cares; do thou, who art desired (by all), protect us, and those born of us, with unobstructed, unovercome, and never-slumbering (vigilance).

SUKTA V. (CXLIV.)

The deity, *Rishi*, and metre, are continued.

THE ministering priest (qualified) by experience, and possessing exalted and graceful devotion, proceeds (to celebrate) his, (Agni's), worship, having circumambulated (the altar), he takes up the ladles which are first to present the oblations.[2]

1 Akrah, which is derived from kram, to go, and is explained by akránta or anukránta, surpassed, or exceeded by; Jwálá samidádibhih, flame, fuel, and the like: the exact sense is not very obvious.

2 Yá asya dháma prathamam ha ninsate, literally, which first kiss his dwelling, agneh sthánam chumbanti.

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2. The drops of rain, enveloped (by the solar rays), are renewed in the dwelling of the divine (sun), their birth-place: when he, (Agni), abides cherished on the lap of the waters, then (the world) drinks the nectareous (rain), with which he, (as the lightning), associates.

3. The two[1] (priests, the *Hotri* and *Adhwaryu*), of equal honour, and alike assiduous, labouring mutually for a common object, combine the form of Agni (with their respective functions); whereupon he, to whom the the oblation is to be offered, collects the drops (of clarified butter), as Bhaga (accepts the worship of all), or as a charioteer (gathers the reins of the horses) that draw (the car).[2]

4. He, whom the two, a pair of equal power, dwelling in the same ceremony, worship night and day: he, whether old or young, has been engendered for the sake of mortal couples, accepting many (oblations), and exempt from decay.

5. The ten fingers interwined propitiate that divine (Agni), whom we mortals invoke for protection: he darts (his rays) like swift (arrows) from a bow, and accepts the new praises (uttered) by those who crowd round (the altar).

6. Thou, Agni, reignest over (the dwellers in) heaven, and over those of earth, according to thine own (will), as a herdsman over his (herd), and those two, (heaven and earth), bright, vast, adorable, beneficent, and sounding (agreeably) partake of the oblation.

1 Or the two, in both this and the next verse may refer to the husband and wife associated in the performance of the sacrifice.

2 The comparisons seem to have been suggested by the various meanings of ras'min, rays of light or reins, and here, also, streams of butter, spreading like rays; according to the Scholiast.

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7. Agni, who conferrest happiness, who acceptest oblations, who was born for sacrifice, and art the performer of good works, be pleased (with this rite), attend to this prayer: for thou art in presence of all (the world), art visible (to all) art, pleasent in their sight, and art their refuge, like a (bountiful) distributor of food.

SUKTA VI. (CXLV.)

The deity, *Rishi*, and metre, are the same.

ASK (of Agni what you desire), for he goes (every where), he knows (all things): possessed of intelligence, he proceeds[1] (to ascertain what is to be done), and is had recourse to (by his worshippers); for in him is the power of restraining (unreasonable desire), in him (is the power of granting) enjoyment;[2] he is the giver of food and of strength; the protector of the mighty.

2. They ask of Agni, but no one asks improperly; for a sensible man (replies to solicitation) as he has determined to his own mind; Agni tolerates not a speech that anticipates (his reply), nor endures a

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1 The text has only iyate and nviyate. he goes, and goes quickly, or is gone to or worshipped, sevyate; the verb, having a passive signification; the amplification in both cases is the Scholiast's.

2 Tasminnishtayah pras'ishah tásminnishtayah: pras'isha is explained by pras'asanani or niyamanásámarthyam, powers of restraining; that is, having restrained what is not to be accomplished, he is able to accomplish what may be effected; ishti is usually sacrifice; it is here put for bhogah, enjoyments; or it may mean those acts of worship which confer rewards.

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rejoinder;[1] he who is devoid of arrogance is favoured by his protection.

3. To him the (sacrificial) ladles are directed; to him (our) praises are addressed: he alone hears all my prayers; he is the instigator of many, the transporter (across the world), the instrument of sacrifice, the unintermitting preserver (of mankind), and (gentle as) an infant: provided with the preparations (of sacrifice), he accepts the oblation.

4. When (the priest) proceeds to effect his development, he is (at once) manifested; and as soon as engendered is associated with his object:[2] he provides for the gratification (of his worshipper), placidly engaged in the agreeable (rite), when the (oblations) that desire (his acceptance) reach him present (at the sacrifice.)

5. He, the searcher, the accessible, the dweller in woods, has been placed (amidst the fuel), as in the similitude of (an enveloping) skin: the wise Agni, the appreciater of sacrifice, the veracious, has declared to mortals (the knowledge of) their religious duties.

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1 Na mrishyate prathamam náparam vachas: literally, he does not bear a first or a subsequent speech: the explanation is from the comment.

2 Tatsara yujyebhih: the verb is tsara, to go; yujya is that which may be joined with: the expression is vague, and the Scholiast offers different explanations: as being joined with abilities, that may be associated with their objects, or with energies (tejobhih) fit to be connected with their consequences, or with his horses joined to his car.

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SUKTA VII. (CXLVI.)

The deity, *Rishi*, and metre, are the same.

GLORIFY the three-headed, seven-rayed Agni;[1] who is subject to no diminution, seated on the lap of his parents, (heaven and earth); and gratifying all (desires); as the universal radiance of the divine (Agni,) whether moving or stationary, (spreads around).

2. The great showerer (of benefits) has pervaded these two (worlds); undecaying and adorable, he is (ever) present, bestowing protection: he places his foot on the summit of the earth, and his radiant (flames) lack the udder (of the firmament).

3. (There are) two well-disposed milch cows[2] together approaching their common progeny, and fully nourishing (him); pointing out the paths that are free from all that is to be avoided, and possessing more than the great intelligence (necessary for his development.[3]

4. Experienced sages bring the invincible (Agni) to his station (on the altar); cherishing him in manifold (ways) in their hearts: desirous of propitiating him, they worship the (boon-) shedding (Agni); and to those men he is manifest as the Sun.

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1 The three heads may be the three daily sacrifices, or the three household fires, or the three regions, heaven, earth, and mid-air. The seven rays are the seven flames of fire; or ras'mi, ordinarily a ray, may be used in the sense of rein or rule, when it may allude to the seven metres of the Vedas.

2 Either the institutor of the rite and the ministrant priest, or the sacrificer and his wife; the vatsa calf, or offspring, is Agni.

3 Vis'wán ketán adhi maho dadháne: keta is always rendered knowledge; so Sayana explains the phrase here sarváni prajnáni pravarrdhana vishayáni, having for their object the augmentation of all sorts of wisdom of the highest description.

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5. He is willing to be seen in the (ten) regions (of space); the victorious, the adorable, the source of life to great and small: inasmuch as in many places the opulent (possessor of sacrificial food) who is visible to all, is the parent of that (pious progeny.[1]

SUKTA VIII. (CXLVII.)

The deity, *Rishi*, and metre, are the same.

How have thy shining and evaporating (rays), Agni, supported life (and supplied) food; so that, enjoying both, the devout (worshippers), possessing sons and grandsons, may repeat the hymns of the sacrifice.

2. Youthful (Agni), to whom oblations are due, appreciate this my reverential and earnest praise: one man reviles (thee), another propitiates (thee); I, thy worshipper, glorify thy person.[2]

3. Thy fostering (rays), Agni, beholding the blind son of Mamatâ,[3] relieved him of the affliction: he, who knows knows all things, protects the pious, and (their) malevolent enemies are unable to do them harm.

4. When a wicked (man), with two fold (malignity of thought and speech), obstructing our offerings, and

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1 That is, the priests alluded to in the preceding stanza may be considered as the offspring of Agni, as they derive their character from the performance of his worship.

2 The verse occurs in the Yajush, xii. 42, and is explained by the Scholiast much to the same purport.

3 The Scholiast repeats the Pauranik legend of the birth of Dirghatamas from Mamatá, the wife of Utatthya, but there is nothing in the text to warrant the application: the persons are obviously allegorical: Dirghatamas, long-darkness, being the blindness or ignorance which is the natural offspring of Mamatá, mine-ness, or selfishness.

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refraining from gifts (himself), reviles us, may his prayer be heavy on him, and involve his person (in the consequences of) his evil words.[1]

5. When, Son of Strength, a man skilful (in deception) assails another man with a doubly (malignant prayer), do thou, Agni, duly propitiated, protect him who worships thee (from its effects); consign us not to misfortune.

SUKTA IX. (CXLVIII.)

The deity, *Rishi*, and metre, are the same.

THE wind, penetrating (amidst the fuel), has excited (Agni), the invoker (of the gods), the multiform, the minister of all the deities, whom they have established amongst mortal worshippers for the accomplishment of sacrifice,[2] like the wonderful and variously radiant sun.

2. Let not (my enemies) prevail against me, when presenting acceptable (oblations), for (Agni) is desirous of my so offered adoration, and all they (the gods) are gratified by the (pious) acts of me, the reciter of their praise and the celebrator (of the sacrifice).

3. Him, whom the worshippers lay hold of in his perpetual abode, they detain by their praises, and the

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1 There is some indistinctness of construction in this stanza, and it is not very clear whether the epithets aghâyu, &c., should be referred to mantra, or to asmai, to him, the individual who utters it. Sâyana leans to the latter, but the former seems most natural: in either case we have here an allusion to the use of maledictory prayers or imprecations.

2 Vapushe is explained yajna siddhaye, for the fulfilment of the sacrifice, or of its object.

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holders convey him[1] diligently to the sacrifice, as rapid coursers, harnessed to a car, (bear the rider to his destination).

4. The destroyer, (Agni), consumes numerous (tress) by his flames, and shines with manifold radiance in the forest: the favouring wind blows (the flames) onwards day by day, like the swift arrows of an archer.

5. The blind (of intellect), or those who see not (physically), detract not from his glory, whom no enemies, no malevolent adversaries, harm, even whilst yet in (his) embryo (condition); for his constant encouragers defend him.

SUKTA X. (CXLIX.)

The deity and *Rishi* are the same; the metre is *Vairája*.

AGNI, the lord of great wealth, the (granter of desires), comes (to the place of sacrifice); he, the lord of lords, comes to the place of affluence, (the altar); the stones prepare (the libation for him) as he approaches.

2. He, who is, as it were, the generator of men as well as of heaven and earth, of whom creation has imbibed life, abides with his glories: he it is who, entering into the womb (of being), procreates (all living creatures).[2]

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1 Pranayanta alludes to an especial part of the usual ceremony; the solemn conveyance of fire from the Gárhapatya, or household, to the A'havaniya, or sacrificial fire.

2 This is also another version of a familiar notion. Agni presents to the Sun the oblations offered with fire, and thence, becoming identified with the solar rays, engenders rain, on which the food and consequent existence of all living beings depends; of whom, therefore, Agni may be said to be the begetter.

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3. He, who is wise, and goes (wheresoever he will), like the rapid ethereal (wind), has lighted up the delightful spot, (the altar), and, identical with many forms, is radiant as the sun.

4. He, the twofold-born,[1] illuminating the three bright (regions),[2] and shining over all the lustrous spheres, the adorable invoker of the gods, is present at the place where the waters are collected.[3]

5. He is the offerer of oblations, who is of twofold birth; and through desire for (sacrificial) food, has in his keeping all good things: the man who presents offerings to him is the parent of excellent offspring.

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1 Dwi-janmá, as born either from the two pieces of sticks, or, in the first instance, from attrition; and in the second, from oblation: or it may be, born of earth and heaven, commonly termed the parents of Agni.

2 Trih rochanáni, either heaven, earth, and mid-air, or the three fires.

3 Apám sadasthe, according to Sáyana, is the place of sacrifice where water is collected for the different purificatory sprinklings required: or it might be thought to refer to the antariksha, or firmament, in which Agni exists as lightning: this and the preceding verse occur in the *Sáma Veda*, Benfey's edition, p. 152, l. 4. Professor Benfey's version differs, in some respects, from that of the text. "He, who illumes the place, the cheerful, (who is) the wise, the swift, like a horse, springing in the air like a bright sun full of life;"—"The twofold-born abides, illuming with his radiance the three bright regions, all the world, the most sacred priest in the realm of the waters.

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SUKTA XI. (CL.)

' The deity and *Rishi* are the same; the metre is *Ushnik*.

PRESENTING many offerings, I address thee, Agni, ever coming into thy presence (like a servant)[1] in the dwelling of a mighty master.[2]

2. (I ask thee also to withhold thy favour) from (those) two godless (persons), from the rich man, who, acknowledging thee not as his lord, is chary of gifts at sacred rites, and from him who rarely praises (the gods).

3. Sage Agni, the mortal (who propitiates thee) becomes a moon in heaven,[3] the most eminent of the great (deities): may we, therefore, ever be in an especial manner thy worshippers.

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1 Arir-agne tava swidá: ari, in its ordinary sense of 'enemy,' would be rather unmeaning in this place; although Yáska countenance the interpretation, rendering it by Amitra, unfriend.—Nir. v. 7. But Sáyana explains it Artá, a servant, in the character of bringing oblations and the like before Agni,—Yato aham Agne tava swit tavaiva á abhimukhyena arir-artá havirádi práṇanena sevako-aham, 'Since I, Agni, going verily into thy presence for the purpose of conveying oblations, I am a servant.' The verse occurs in the Sáma, p. 11, l. 6. Benfey renders ari by Besturmer, an assailant.

2 Todasya, governor, a master; sikshakasya swaminah; literally, a tormentor; whence Benfey renders it Zwingherr, a tyrant.

3 Sa chandro martyah: the commentator explains it, he becomes like the moon, the rejoicer of all, áhládakah sarveshám; or becomes even the moon, chandra eva bhavati, according to the Chhandogas: chandratwapráptim chhandoga ámananti; the Chhandogas are authority for the obtaining of the condition of the moon: pitrilokád-ákás'am ákas'ách-chandramasam esha Somo rája, from the region of the Pitris to the A'kâs'a, from the A'kás'a to the moon, this is Soma, the king. The Mundaka Upanishad is also quoted for the attainment of heaven: dyuloka práptih.

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SUKTA XII. (CLI.)

The deities are Mitra and Varuna; the *Rishi* is the same; the metre *Jagati*.

HEAVEN and earth have been terrified by the strength and the noise (of him), whom pious worshippers, desirous of acquiring cattle, have generated by their (sacred) acts, amidst the waters (of the firmament), at the sacrifice, as a friend[1] for the preservation of living beings, the benefactor (of man), and entitled to adoration.

2. Since they, (the priests), like friends, have prepared for you both, (Mitra and Varuna, a libation) of the abundantly-flowing and spontaneous *Soma* juices,[2] therefore do you consent to come to the rite of the worshipper, and listen, showerers (of blessings), to the (prayers of the) house-holder.

3. For the sake (of obtaining) great vigour, showerers (of benefits), men glorify your birth from heaven and earth,[3] which is to be extolled, inasmuch as you bestow (his desires) upon the worshipper (as the reward) of his sacrifice, and accept the rite (that is solemnized) with praise and oblation.

4. Powerful divinities, most acceptable to you both is that spot, (where you are worshipped): acceptors of sacrifice, proclaim the great ceremony (as duly performed); for you two connect the efficacious and

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1 Mitram na, although implying a comparison of Agni to a friend, conveys also, with reference to the hymn's being partly addressed to Mitra, the notion of his identification with Agni, especially as the Agni of the firmament, or lightning.

2 Purumilhasya sominah may be also rendered, of the Soma offering Purumilha; the name of a prince.

3 Vám janma rodasyoh is explained yuvayoh sambandhi janma, jananam-utpattim, dyávaprithivyoh sakás'át, the birth connected with you two from heaven and earth.

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comprehensive rite with the vast heaven, like a cow with a burthen.[1]

5. You bring the cattle upon the earth to their favourite (pasture, whence), protected from harm by your power, the milch kine, yielders of milk, return to their stalls; they cry aloud to the sun (in heaven) above.

6. You bring (the cattle) to their acceptable (pasture) upon earth, whence the milk-yielding cows, protected by your power, return unharmed to their stalls: they cry to the sun (in heaven) above, both at evening and at dawn, as one (cries aloud) who detects a thief.

7. The tresses of Agni minister, Mitra and Varuṇa, to your sacrifice, when you honour (with your presence) the sacrificial chamber: send down of your own accord (the rain), and prosper our offerings, for you have command over the praises of the pious men.

8. Come to the devout (worshipper), who glorifying you, and providing (all that is) acceptable, presents you with oblations; (to him), the sage, the invoker, who offers you worship: accept this sacrifice; favourably disposed towards us, (accept) our praises.

9. Accepters of sacrifices, you are the first whom (worshippers) propitiate with offerings, the produce of the cow; like (the application) of the mind (in the first

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1 Divo brihato daksham ábhuvam gám na dhuri upayunjáthe apas, you two join the work (opus), able (to support the burthen) of heaven, and applying to all creatures, as a cow to a load: the sense is not very obvious, although it is clear that the adequacy of worship or sacrifice to effect its objects, or realize its rewards, is intended, as the cow is able to bear a burden suited to her bodily strength: dhuri-s'árirabalasya nirváhe tad-artham gám na dhenum iva; or it may allude to her ability to give milk and the rest, kshirádikam iva.

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tance) to the results (of the senses): hymns (prompted) by thoughts wholly intent upon you, celebrate (your praise): do you, with humble minds, bestow upon us wealth.

10. You distribute food, accompanied by riches; you bestow upon us, leaders (of sacrifice), wealth, ample, and defended by your wise provisions: the days with the nights[1] have not attained your divinity: neither have the rivers, nor have the *Asuras*, and they have not obtained (your) wealth.[2]

SUKTA XIII. (CLII.)

Divinities, *Rishi*, and metre, the same.

ROBUST[3] Mitra and Varuṇa, you wear vestments (of light; your natures are to be regarded as without defect; you annihilate all untruths; you associate (us) with sacrifice.

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1 Dyávo ahabhir na: according to the Scholiast, these words are employed in an unusual acceptation; dyávah meaning days, n ahan, night.

2 Nánasur-magham; ánasuh-prápnuvanti applies to all the substantives, each of which also is provided with a negative separately; na-vám dyávo, etc.: the connection of the negative with the verb in the last place requires, therefore a new nominative, they, or something like it, being understood: the purport of the whole is, according to the comment that there is no one in the three worlds more powerful than Mitra and Varuna; Lokatraye yuvayoh parábhavitaro na ke api santi.

3 Pivasá may mean pinau, fat, stout, when it will be the epithet of Mitravaruná; or achhinnáni, untorn; vastráni, garments: or it may be in the third case, sing, with great or intense radiance, tejasá, understood.

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2. He amongst those (who are your followers)[1] who observes truth, who is considerate, who is commended by the wise, who is able to (inflict) harm, carefully weighs (the means whereby), fierce and well-armed, he slays (a foe) less efficiently accoutred,[2] and (by which) the revilers of the gods, however mighty, may perish.

3. Who knows, Mitra and Varuṇa, that it is your doing, that the footless dawn is the precursor of footed beings;[3] and that your infant (progeny, the sun), sustains the burthen of this world: he defuses (the) truth (of light), and disperses the falsehood (of darkness).

4. We behold the lover of the maiden (dawns)[4] ever in movement, never resting for an instant, wearing inseparable and diffusive (radiance), the beloved abode of Mitra and Varuṇa.

5. Without steeds, without stay, (he is nevertheless) borne swift-moving and loud-sounding; he travels, ascending higher and higher, connecting the inconceivable

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1 Etachchana twa (eshám is resolved by the Scholiast into etayor madhye twas'chana ekah, one of you two, the plural being used honorifically; implying, if one of you, Mitra or Varuna, can do such things (etad) how much more irresistible must you be together: or eshám may mean tad-anuchará, their followers or worshippers.

2 Trirásrim-hanti chaturásrih, literally, he who has a quadrangular weapon kills him who has triangular one; meaning merely that he who has most arms, adhikáyudhaván, is more than a match for one who has fewer or inferior.

3 Mitra and Varuna are respectively divinities presiding over day and night, consequently the break of day, and the course of the sun, may be considered as their work: the dawn is termed apád or footless, or not moving by its own feet or steps, but as depending upon the motion of the sun.

4 The Sun.

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mystery[1] (of sacred rites) with the radiance (abiding) in Mitra and Varuṇa, (which men) eulogising, glorify.

6. May the milch kine, propitious to the devout son of Mamatâ, be possessed of well-filled udders;[2] knowing the rites (necessary to be performed), let him beg[3] (the residue) of the offerings for his eating, and worshipping (you both) complete the perfect (ceremony).

7. Divine Mitra and Varuṇa, may I render the oblation acceptable to you with reverence and prayer; may the sacred rite enable us (to overcome) in battles, and may the heavenly rain[4] be to us the means of satisfying our wants.

SUKTA XIV. (CLIII).

Divinities, *Rishi*, and metre, the same.

MIGHTY Mitra and Varuṇa, dispensers of butter, we worship you, rejoicing, with oblations; with reverential homage, and with (offerings of) water; so that our ministrant priests may propitiate you by (our) devotions.

2. The purpose of worshiping you, Mitra and Varuṇa, is not the performance, but (even by so (much)

1 Ackittam brahma yuvánah: achittam is explained chittávisahyam, not an object of the mind or thought; brahma is interpreted parivridham uktarupam karma, the act of which the nature is declared very great: the expressions are obscure.

2 For the purpose of supplying appropriate offerings to Mitra and Varuna, which are said by another text to be the products of milk: Mitravarunábhyám payasyeti śruteh.

3 Pitwo bhiksheta, let him beg of or for food; that is, for what is not consumed in oblations.

4 Let the rain be supárá, carrying us well across, or to the completion of our duties, by causing the growth of grain which is to be offered in sacrifice.

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I may attain to your glory, and there is acquittance (of my duty);[1] for when the priest offers you oblations in sacrifices, the pious man, showerers (of benefits), being desirous of worshipping you, (obtains) felicity.

3. Let the productive milch cow, Mitra and Varuṇa, furnish abundant nutriment to the pious man who presents you with oblations, as when Râtahavya,[2] glorifying you, propitiates you in the solemnity, like the ministrant priest of a man (who institutes the rite).

4. May the divine cows, and the waters, supply you with (sacrificial) food, for the prosperity of the people whom you favour; or may (Agni), the former protector of this (our patron), be the donor (of the oblation): eat (of the butter and curds), drink of the milk of the kine.[3]

SUKTA XV. (CLIV.)

The *Rishi* and metre are the same; but the diety is Vishnu.

EARNESTLY I glorify the exploits of Vishnu, who made the three worlds;[4] who sustained the lofty aggregate

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1 *Prastutih vám dhâma na prayuktir-ayámi, suvriktih*, lit. the previous purpose of praising you is not the fulfilment. but I come to your abode well detached; *suvriktih-sobhana ávarjako yushmat parigrahât*, the meaning of which is not very obvious.

2 The name of Raja, according to the Scholiast.

3 Vîtam pîtam payase usriyâyâh, eat drink, (of the milk, of the cow; the eating implies the congulation of the milk, or curds, butter, or the like.

4 Pârthivâni vimame rajânsi, lit. he made the earthly regions: but according to Sayana, prithivi is used here in the sense of the three worlds,—atra trayo loká api prithivi s'abdaváchyá; as in the text, in which Indra and Agni are said to abide in the lower, middle and upper prithivi, or world,—yad-Indrágani avamasyám prithivyám madhymasyám

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site (of the spheres);[1] thrice traversing[2] (the whole); who is praised by the exalted.

2 Vishnu is therefore glorified, that by his prowess he is like a fearful, ravenous, and mountain-haunting wild beast,[3] and because that in his three paces all worlds abide.

3. May acceptable vigour attend Vishnu, who abides in prayer,[4] the hymned of many, the showerer (of benefits), who alone made, by three steps, this spacious and durable aggregate (of the three worlds.)

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paramasyám uta stha; the stanza occurs in the Yajush, v. 18, where Mahidhara explains prithivi in a similar manner; he also suggests that párthiváni rajánsi may mean atoms of earth,—párthiva paramánun; Sáyana also proposes to extend the meaning still further, and include the seven lower lokas; or to limit it to the three regions addressed in prayer, Bhuh, Bhuvar, Swar; but these alternatives are superfluous.

1 Uttaram sadastham askabháyat: Sadhastha, according to Sáyana, is the firmament, as the asylum of the three regions,—lokatrayás'rayabhutam antariksham: or it may be, the seven regions above the earth; or the highest region of all, whence there is no return; or the abode of the righteous, the Satya-loka. Mahidhara makes it heaven, the region where the gods dwell together. Askabháyat Sáyana considers equivalent to nirmitaván, created; Mahidhara explains it, propped it up so that it should not fall. Some of these notions of the commentator are rather pauránik than vaidik.

2 Vichakramánas tredhá: traversing in various ways his own created worlds in Sáyana's explanation; Mahidhara says, going in the three regions, as Agni, Vayu, A'ditya, or fire in the earth, air in the firmament, and the Sun in heaven.

3 Mriga, or, as Sáyana renders it, Sinha, a lion, as applicable to Vishnu: it is said to mean one who seeks for his enemies to inflict punishment on them, and is therefore fearful and fierce: giri-sthah may imply either he who dwells on high, or who abides in prayer, and the like,—mantrádirupáyám váchi varttamanah.

4 Giri-kshit, who dwells in speech, as before explained, or who abides in high places.

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4. Whose three imperishable paces, filled with ambrosia, delight, (mankind) with sacred food; who verily alone upholds three elements,[1] and earth and heaven

5. May I attain his favourite path,[2] in which god-seeking men delight; (the path) of that wide-stepping Vishnu, in whose exalted station there is a (perpetual) flow of felicity; for to such a degree is he the friend (of the pious).

6. We pray (to Vishnu) that you may both[3] go to those regions where the many-pointed and wide-spreading rays (of light expand); for here the supreme station of the many-hymned, the showerer (of benefits), shines (with) great (splendour.)

---

1 Tridhâtu, the aggregate of the three elements, earth, water, light: prithivyaptejorupadhatutrayavisishtham; or it may imply the three periods of time, or the three qualities; the first seems preferable, although the enumeration differs from that of the philosophical schools.

2 The firmament,—patho antariksham.—Yáska Ni, VI. 7.

3 The sacrificer and his wife: This stanza occurs in the Yajush, VI. 3, with some difference of reading and of sense: instead of tâ vám vástunyus'masi gamadhyai, it begins yâ te dhámányus'masi gamadhyai: those places to which we desire your going; the hymn being addressed, it is said, to the Yupa, or post of sacrifice, at the time of trimming it into shape; the rest of the verse is the same, except at the end, where we have avabhári for avabháti; r, it is said, being sometimes substituted for t in the Veda.

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SUKTA XVI. (CLV.)

THE deities are Vishnu and Indra, the first triplet being addressed to the latter; the *Rishi* is the same; the metre is *Jagati*.

OFFER your nutritious viands to the great hero, (Indra), who is pleased by praise, and to Vishnu, the two invincible deities who ride upon the radiant summit of the clouds, as upon a well-trained steed.

2. Indra and Vishnu, the devout worshipper gloriñes the radiant approach of you two, who are the granters of desires, and who bestow upon the mortal who worships you an immediately- receivable (reward), through the distribution of that fire which is the scatterer (of desired blessings).1

3. These (oblations) augment his, (Indra's), mighty manhood, by which he fits the parents (of all creatures heaven and earth), for generation and enjoyment; whereby, in the upper region of the sky, the son has an inferior and superior appellation, and a third (name) of a father.2

4. Therefore, verily, we celebrate the manhood of that lord (of all), the preserver, the innocuous, the vigorous, who traversed the three regions with three

---

1 Kris'ánor astuh, of fire, which is the scatterer (of good things: or, in a different sense, the disperser of enemies—nirasitá satrunám.

2 Dadháti putro avaram param pitur náma trityam: the phrase is very obscure; Sáyana explains it, the son of the father has an inferior name, or that of grandson; a superior, or that of son; and a third, which, with respect to them, is that of father; the meaning is, that oblations, ascending to the solar region, nourish Indra and Vishnu, as two of the A'dityas, or forms of the Sun; who thereupon sends down rain, whereby the earth is rendered fruitful, and the generations of man are sustained; whence fathers, sons and grandsons are successively engendered.

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wide steps, in different directions, for the many praised (preservation of) existence.

5. Man, glorifying (Vishnu), tracks two steps of that heaven-beholding (deity), but he apprehends not the third;[1] nor can the soaring-winged birds (pursue it).[2]

6. He causes, by his gyrations, ninety and four periodical revolutions,[3] like a circular wheel, vast of body, and evolving in many forms, through the praises (addressed to him); ever-young, though not infantine,[4] he comes at our invocations.

SUKTA XVII. (CLVI).

The diety is Vishnu; the *Rishi* and the metre are as before.

BE (to us), Vishnu, like a friend, the giver of happiness, the accepter of oblations, abounding with food, the granter of protection, and every way accessible; on which account thy praise is to be repeatedly recited by the wise, and thy worship to be celebrated by the offerer of oblations.

2. He who presents (offerings) to Vishnu, the ancient, the creator, the recent, the self-born; he who

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1 His path on earth and in the firmament is within mortal observation; not so that in heaven.

2 Vayas'chana patayanta patatrinah; Sayana distinguishes these, making the two first, the everywhere going Maruts; Patatrina may mean Garuda, and other birds, or the winds.

3 Vishnu is here identified with Time, comprising ninety-four periods: the year, two solstices, five seasons, twelve months, twenty-four half-months, thirty days, eight watches, and twelve zodiacal signs.

4 Yuvâ akumârah, young, not a boy. Sayana renders the latter analpah, not little.

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celebrates the great birth of that mighty one; he, verily possessed of abundance, attains (the station) that is to be sought (by all).[1]

3. Hymners, propitiate of your own accord[2] that ancient Vishnu, since you know him as the germ of sacrifice;[3] cognizant of his greatness, celebrate his name; may we, Vishnu, enjoy thy favour.

4. The royal Varuṇa associates (himself) with the the sacrifice of the pious worshipper, assisted by the company of the priests;[4] the As'wins (unite with it): Vishnu, with his friend (Indra), possesses supreme heaven-conferring power,[5] and sits upon the clouds.[6]

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1 Sravobhir yujyam chidabhyasat, by food, or by fame, he attains whatsoever is to be joined with. Sayana does not make the meaning much clearer, although he supplies what he thinks necessary for completing the ellipse; annair-yuktah san sarvair gantavyam tat padam gachchhati.

2 Janushâ piparttana; literally, please or propitiate (him) by your birth, is explained swata eva, of yourself, or spontaneously, not, as, Sáyana adds from any interested motive na kenachidvaralábhádiná.

3 Ritasya garbham, born as one with sacrifice; agreeably to the text, yajno vai Vishnuh, sacrifice, verily (is) Vishnu; or if rita keep the sense of water, then the phrase applies to Vishnu as the cause or creator of water, according to the Smriti, Apa eva sasarja ádau, in the beginning he created water.

4 Kratum sachanta marutasya vedhasah, explained as in the text; but maruta may also mean the troop of the Maruts, and Vedhas the creator, or Vishnu; the sacrifice offered to Vishnu, attended by the Maruts; or maruta may be a synonyme of Indra.

5 Dâdhâra daksham uttamam aharvidam, he has the best power cognizant of day: Sayana explains the last, generative of Swarga, Swargotpâdakam.

6 Or sends down rain.

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5. The divine Vishnu, the best of the doers of good deeds, who came to the pious institutor of the rite,7 to assist (at the celebration) knowing (the desires of the worshipper), and present at the three connected periods (of worship)8 shows favour to the *A'rya*, and admits the author of the ceremony to a share of the sacrifice.9

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7 Sachathâya Indrâya: the first is explained, for giving assistance at the ceremony; the second, to the Yajamana, or sacrificer: upon the strength of one of Yaska's various etymologies of Indra, irâm drâvayati, who pours out the sacrificial food or oblation.—Ni, x. 8.

8 Trisadhastham may allude to the three daily celebrations of worship, or to the three worlds.

9 Ritasys bhâge may also mean the share that follows the rite; the blessing granted as a reward.

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ANUVA'KA XXII.

SUKTA I (CLVII)

THE deities are the As'wins; the *Rishi* is Dirghatamas; the metre of the first four stanzas, *Jagati*; of the two last, *Trishtubh*.

AGNI is awakened upon earth: the Sun rises: the spreading dawn, exhilarating (all) by her radiance, has dispersed (the darkness); harness, (therefore), As'wins, your chariot, to come (to the sacrifice), that the divine Savitri may animate all beings to (the performance of) their several (duties).

2. When, As'wins, you harness your bounty-shedding chariot, refresh our strength with trickling honey:[1] bestow (abundant) food upon our people:[2] may we acquire riches in the strife of heroes.

3. May the three-wheeled car of the As'wins, drawn by swift horses, laden with honey, three-canopied, filled with treasure, and every way auspicious, come to our presence, and bring prosperity to our people and our cattle.[3]

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1 Madhuná ghritena is variously explained: madhu may be an adjective for madhura, sweet, with sweet water; or it may be a substantive for Amrita, ambrosia, with trickling nectar; or it may have the usual meaning of honey, especially with reference to the next verse, where the chariot of the Aswins is termed Madhuváhana, honey-bearing.

2 Asmákam brahma pritanásu: Pritaná is a synonyme of Manushya, in the Nighantu of Yáska; that is according to Sáyana children and dependants. Brahma is, amongst other senses, a synonyme of anna, food, which is the interpretation here preferred by the commentator.

3 Dwipade chatushpade, literrally, to our bipeds and quadrupeds: this and the two preceding stanzas occur in the second part of the Sáma, v. 1:08-1110.

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4. Bring us, As'wins, vigour: animate us with your honied speech:[1] prolong our existence; wipe away our sins; destroy our foes; be ever our associates,

5. You, As'wins, sustain the germ in all moving creatures: you are in the interior of all beings: do you, showerers of benefits, supply (for our own use) fire and water and the trees of the forest.

6. You two are physicians, (conversant) with (all) medicaments: you ride in the chariot (drawn by) well-trained steeds: therefore, mighty (divinities), resolutely uphold (the worshipper), who, with a mind (devoted to you), offers you oblations.

---

1 Madhumatyá nah kas'ayá mimikshatam, literally, mix us with your honied whip: but Sáyana renders kasá by vách, speech; and mimikshatam by prinayatam: it seems a set phrase when applied to the As'wins, as we have it in a former hymn, with a somewhat different application: See vol. i. p. 50, and note.

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THIRD ADHYAYA.

ANUV'AKA XXII. *Continued.*

SUKTA II. (CLVII.)

THE deities are the Aswins; the *Rishi* Dirghatamas; the metre *Trishtubh*, except in the last stanza, in which it is *Jagati*.

DASRAS, showerers (of benefits), granters of dwellings,[1] dispellers of sin,[2] cognizant of many (things), increasing (through praise), and fulfillers (of desires), inasmuch as Auchatthya offers you (sacrificial) wealth, and you protect (your worshippers) with unobjectionable aids, bestow upon us (our prayers).

2. Granters of dwellings, who may make your offerings so propitiatory of that your good will, that (invoked) by our adoration, to the site [of the altar,[3] you may entertain (favourable intentions towards us), and grant us kine rich in milk,[4] coming with minds made up to grant the desires (of the worshipper).

3. In like manner, As'wins, as your strong-drawn (car), able to cross (the sea), was placed, harnessed, in

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1 Vasus-vásayitárau prajánám, causers of the habitations of mankind; or it may mean possessors of Vasu, wealth.

2 The term in the text is simply Rudras, from rut, which may mean pain, or its cause, sin; and dru, what drives away; or if derived from rut, to sound, it may import those who shout in battle; but in this, as in the case of Vasus, it may be intended to apply them to the As'wins, as identical with the classes of demi-gods so denominated.

3 Pade goh, lit. to the place of the earth, which, as has been already noticed, often designates the Vedi, or altar, as it is here explained to signify.

4 Revatih purandih, lit. wealth-possessing, sustainers of the body, which the Scholiast explains to mean, cows abounding in milk.

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the middle of the water, for (the rescue of) the son of Turga, so may I attain to your preserving protection (with the same alacrity) as a victorious hero (returns home) with bounding steeds.

4. May the praise addressed to you, Aświns, preserve the son of Uchathya: let not these revolving (days and nights) exhaust me: let not the ten times kindled fire consume me; let it not be, that one who is your (dependant), bound (with bonds), should of himself bite the earth.[3]

5. Let not the maternal waters swallow me, since the slaves hurled down this decrepit (old man); in the manner as Traitana wounded his head, so has the slave wounded his own, and has struck his breast and shoulders.[3]

6. Dirghatamas, the son of Mamatá, has grown old after the tenth *yuga* (has passed):[4] he is the

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1 The text here has Arnasa madhye, in the midst of the water.

2 Tmáni khádate kshám, lit. by himself he eats the earth; according to Sáyana, being unable, from age and infirmity, to walk, he crawls or rolls on the ground.

3 This is the verse quoted in the Niti-manjari, and is similarly explained, except that Sáyana understands vitakshat in the sense of the imperative, takshatu,—tasmát sa dásah swayam swakiyam eva siras takshatu, therefore may that slave of his own accord wound his own head: I cannot acquiesce in the opinions of those scholars who imagine a connection between Traitana and Feridun; even admitting a forced similarity of name, there is nothing analogous in the legend relating to either. The silent repetition of the verse is said to be a sure protection against a murderer, a wolf, or a tiger, and a traveller who repeats it for three nights, each time until sunrise, becomes possible to robbers, and is able to screen others from their attack.

4 The Scholiast understands Yuga in its ordinary acceptation; but the yuga of five years is perhaps intended, a lustrum, which [illegible] be nothing

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Brahmá of those who seek to obtain the object of their (pious) works: he is their charioteer.[1]

SÚKTA III. (CLIX.)

THE deities are Heaven and Earth; the *Rishi* is the same the metre is *Jagati*.

I GLORIFY with sacred rites the mighty Heaven and Earth, the augmenters of sacrifice, who (are to be contemplated) with devotion at holy ceremonies; those two, who, cherishing their worshippers as children,[2] are venerated by the devout, and therefore with favour bestow (upon us) desirable blessings.

2. Verily I propitiate, by my invocations, the mind of the benevolent father, and the great and spontaneous (affection) of the mother (of all beings).[3] The parents, with kindness, have secured, by their excellent protections, the vast and manifold immortality of their progeny.

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1 Apám artham yatinám brahmá bhavati sárathih: he is the Brahmá like Brahmá, the great, the chief; parivridha, the progenitor, or creator of people, Apám is explained apkáryánám, of those by whom offerings of water, obsequal libations to the Manes are to be made; or it may be put for Apasám, of works, religious rites in general. Sárathi, lit. a charioteer, is explained a conveyer, *i. e.* to heaven, a deity.

2 Devebhir ye devaputre sudansasá might be rendered, who having the gods for children, are reverenced by the gods; but Sáyana explains deva in both terms by yajamána.

3 Heaven, Dyuloka, is said here to be the father, and Earth, Prithivi, the mother, agreeably to the text,—Dyaur veh pitá, prithivi mátá. Mátá is explained by Yáska to denote the Antarik sha, the firmament. Nir. II. 8.

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3. These, your children, the performers of good works, and of goodly appearance, recognize you as their great parents, through experience of former (kindness): preserve uninterrupted stability in the functions of your progeny, whether stationary or moving (depending for existence) on none other than you.[1]

4. Those provident and intelligent sisters, (the rays of light), conceived of the same womb, (ever) united (with each other), and dwelling in the same abode, mete out (all things): knowing (their functions), and bright-shining, they spread in ever new (directions throughout the radiant firmament.[2]

5. We solicit to-day of the divine sun, his favour being propitiated, that wealth which is desirable. Benignant Heaven and Earth, bestow upon us riches, (consisting of) habitations and hundreds (of cattle and the like).

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1 Adwayávinah, having no second parent or protector, no other to depend upon for subsistance.

2 The construction of this stanza is very irregular: the epithets should agree with te, they two; but some are in the plural, not the dual, as te máyinah suprachetasah, kavayah, suditayah, along with others in the dual, sayoni, samokasá: the Scholiast seems to understand the plurals to imply another substantive understood, or rasmayah, rays of light, as he explains suprachetasah by prakarshena chetitum sakté rásmayah, rays able distinctly to apprehend; and again, suditayah, udyotanah, ras'mayah, rising rays; but he does not show how they can be connected with the duals, which he refers consistently enough to 'heaven and earth;' as in his interpretation of samohasá, both dwelling together in the same space,—dyuprithivyor-ekasminanevávakásarupe ákáse-avasthánát. In this and the text stanza there seems to have arisen some confusion of ideas, some relating to the Sun and others to the acknowledged objects of the hymn, Heaven and Earth.

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SUKTA IV. (CLX.)

The deities, *Rishi*, and metre, are the same.

THOSE two, the divine Heaven and Earth, are the diffusers of happiness on all, encouragers of truth, able to sustain the water (of the rains), auspicious of birth, and energetic (in action): in the interval between whom proceeds the pure and divine Sun for (the discharge of his) duties.

2. Wide-spreading, vast, unconnected, the father and mother (of all beings), they two preserve the worlds. Resolute, as if (for the good) of embodied (beings), are Heaven and Earth, and the father has invested every thing with (visible) forms.

3. The pure and the resolute son of (these) parents, the bearer (of rewards),[1] sanctifies the worlds by his intelligence; as well as the milch cow (the earth), and the vigourous bull (the heaven), and daily milk (of the sky).

4. He it is, amongst gods (the most divine), amongst (pious) works the most pious, who gave birth to the all-delighting heaven and earth: who measured them both, and, for the sake of holy rites, propped them up with undecaying pillars.

5. Glorified by us, grant to us, Heaven and Earth, abundant food and great strength; whereby we may daily multiply mankind: bestow upon us commendable vigour.

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1 Sa vahni putrah pitroh; the term Vahni might suggest that Fire, or Agni, was here alluded to; but the affiliation intended in this and the preceding verse is that of A'ditya, the Sun, and Vahni is an epithet only; the bearer of the rewards of pious rites, phalasya bodhá.

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SUKTA V. (CLXI.)

THE Ribhus are the deities; Dirghatamas is still the *Rishi*; the metre is *Jagati*, except in the last stanza, in which it is *Trishtubh*.

IS this our senior or our junior who has come (to us); has he come upon a message (from the gods); what is it we should say? Agni, brother, we revile not the ladle which is of exalted race; verily we assert the dignity of the wooden (implement).[1]

2. Make fourfold the single laddle; so the gods command you; and for that purpose am I come, sons of Sudhanwan: if you accomplish this you will be entitled to sacrifice along with the gods.

3. Then said they, in answer to Agni, the messenger (of the gods), Whatever is to be done, whether a horse is to be made, or a car is to be done, or a cow is to be made, or the two (old parents) are (to be made young,[2]—having done all these (acts), Brother Agni, we are then ready to do (what you desire) to be done.

4. So doing Ribhus, you inquired, Where, indeed, is he who came to us as a messenger? When Twashtri

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1 According to the legend cited by the commentator, the thre Ribhus being engaged in a sacrifice, and about to drink the Soma juice, the gods sent Agni to see what they were doing: observing that they exactly resembled each other, Agni assumed the like form, and it is to this that the stanza refers in calling him brother, and questioning his comparative age; one purpose of Agni's visit is stated in the next verse to be the order to convert the one spoon or ladle, Chamasa, used for drinking the Soma juice, or for libations, into four.

2 These marvels have been related in the preceding hymns of the Ribhus. See Suktas xx, cx, cxi.

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observed the one ladle become four, he was immediately lost amongst the women.[1]

5. When Twashtri said, let us slay those who have profaned the ladle, (designed) for the drinking of the gods; then they made use of other names for one another, as the libation was poured out;[2] and the maiden (mother) propitiated them by different appellations.[3]

6. Indra has caparisoned his horses: the As'wins have harnessed their car: Brihaspati has accepted the omniform (cow): therefore, Ribhu, Vibhwa, and Vâja, go to the gods, doers of good deeds, enjoy your sacrificial portion.

7. Sons of Sudhanwan, from a hideless (cow) you have formed a living one: by your marvellous acts you have made your aged parents young: from one horse you have fabricated another: harness now your chariot, and repair unto the gods.

8. They, (the gods), have said, Sons of Sudhanwan, drink of this water, (the *Soma* Juice); or drink that

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1 Gnásu antar nyánanje: Sáyana explains the verb merely by nyakto abhut; the combination of ni and anj is not common, and has not been given by Westergaard; but it is possibly the converse of vyanj, to be manifest; to be concealed, indistinct, or invisible. Gná is a synonyme of Stri, but in what sense it is here used is not very evident; Sáyana explains the phrase striyam átmánam amanyata, he Twashtri, fancied himself a woman' that is, he felt humbled, as feeble as a female.

2 According to the Scholiast this legend accounts for the origin of the names of the chief officiating priests; in order to evade the indignation of Twashtri, the Ribhus assumed the titles Adhwaryu, Hotri and Udgátri, by which an individual engaged in priestly functions at a sacrifice is to be always addressed, and never by his own name.

3 Anyair enán kanyá námabhih sparat: the force of the term kanyá, a maiden, is not explained; Sayana expounds it, a mother self-engendering, swotpádayatri mátá.

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which has been filtered through the *Munja* grâss; or if you be pleased with neither of these, be exhilarated (by that which is drunk) at the third (daily sacrifice).[1]

9. Waters are the most excellent, said one (of them): Agni is the most excellent, said another: the third declared to many the earth[2] (to be the most excellent), and thus speaking true things the *Ribhus* divided the ladle.

10. One pours the red water, (the blood), upon the ground; one cuts the flesh, divided into fragments by the chopper; and a third separates the excrement from the other parts:[3] in what manner may the parents (of the sacrifice)[4] render assistance to their sons?

11. *Ribhus*, leaders (of the rains),[5] you have caused the grass to grow upon the high places; you have caused the waters to flow over the low places; for (the promotion of) good works: as you have reposed for a while in the dwelling of the unapprehensible

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1 The two first alternatives intimate that the Ribhus may be participant of the libations offered at dawn or at noon; the third applies to the evening sacrifice; the right of the Ribhus to share in which is elsewhere acknowledged.

2 Varádhayantîm is said by the Scholiast to mean either a line of clouds or the earth.

3 The Ribhus are here identified with the priests employed in the sacrifice of a victim.

4 The parents. pitará, are here said to mean the institutor of the ceremony and his wife.

5 Throughout the remaining stanzas the Ribhus are identified with the rays of the sun, as the instruments of the rain and the causes of fertility; Sayana quotes Yaska as his authority,—A'dityaras'mayo api Ribhava uchyante.—Nir. xi. 16.

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(sun),[1] so desist not to-day from (the discharge of) this (your function).[2]

12. As you glide along enveloping the regions (in clouds); where, then, are the parents (of the world)?[3] curse him who arrests your arm: reply sternly to him who speaks disrespectfully (to you).[4]

13. *Ribhus*, reposing in the solar orb, you inquire, Who awakens us, unapprehensible (Sun), to this office (of sending rain). The Sun replies, The awakener is the wind;[5] and the year (being ended),[6] you again to-day light up this (world).

14. Sons of Strength, the *Maruts*, desirous of your coming, advance from the sky: Agni comes (to meet you) from the earth: the wind traverses the firmament; and *Varuna* comes with undulating waters.

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1 Agohyasya grihe: agohya is also, upon the authority of the Nirukta, a name of the sun; who is not to be hidden, aguhaniya; or according to Sáyana, agrahaniya, not to be apprehended; literally or metaphorically.

2 Idam nánugachhatha: Sâyana explains the compound verb, anusritya na gachhatha, having come forth, go not away without doing this, idam, your office of sending down rain for as long a period as you repose in the solar orb; Yáska's explanation, following Angirasa, appears to be a truism,—as long as yon are there, you are not here, Yavat tatra-bhavatha na távadiha bhavatha.

3 The sun and the moon, the protectors of the world, which, during the rains, are hidden by the clouds.

4 Yah prábravit pro tasmá abravitana: pra prefixed to bru may mean, either to speak harshly or kindly, to censure or to praise.

5 S'wánam bodhayitáram might be rendered, the awakener is the dog; but the commentator explains s'wánam by antariksha swapantam váyum, the reposer in the firmament, the wind.

6 Samvatsare idam adyá vyakhyata, you have made this world to-day luminous, after the year has expired; that is, the rainy season being passed, the rays of the sun and moon are again visible.

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SUKTA VI. (CLXII.)

THE subject of this and the succeeding hymn being the *As'wamedha* or sacrifice of the Horse, the victim, or horse, is considered to be the deity; the *Rishi* is Dirghatamas; the metre is *Trishtubh*, except in the third and sixth stanzas, in which it is *Jagatí*.[1]

LET neither Mitra nor Varuṇa, Aryaman, A'yu,[2] Indra, Ribhukshin,[3] nor the *Maruts*, censure us; when we proclaim in the sacrifice the virtues of the swift horse sprung from the gods.[4]

2. When they, (the priests), bring the prepared offering[5] to the presence (of the horse), who has been bathed and decorated with rich (trappings), the various-coloured goat going before him, bleating, becomes an acceptable offering to Indra and Pushan.[6]

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1 The whole of this hymn is given in the Yajush, xxv. 24, 25.

2 According to both the commentators, Sáyana and Mahidhara, this is a synonyme of Váyu.

3 Usually a synonyme of Indra, but the commentators intimate its meaning here, Prajápati, he in whom the Ribhus, or the Devas, abide (kshiyanti)

4 Devajátasya may also imply, according to Sáyana born as the type of various divinities, who, according to some texts, are identified with different parts as Ushas, the Dawn, his head, etc., as cited by Mr. Colebrooke from the Tattiriya Yajush, As. Res. VIII. 423: or allusion is intended to a legend of his origin from the sun, either, or through the agency of the Vasus, as in the second stanza of the next Sukta; surád-as'wam Vasavo niratashta.

5 Rátim-gribhitám, *lit* the siezed wealth; the offering to be made for the horse; Mahidhara, after Katyáyana, says, the remains of the burnt-offering made the night before are to be given to the horse

6 Sáyana considers Pushan in this and the next passage, where he is named, synonymous with Agni; and this consistent with the direction that enjoins the goat being tied to the front of the horse at the sacrificial post; such a goat, black-necked, krishna-griva, being always regarded as an A'gneya pas'u, or victim sacred to Agni, and to be offered to him.—Kátyáyana Sutra, 98, etc. A black goat is also dedicated to

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3. This goat, the portion of Pushan,[1] fit for all the gods, is brought first with the fleet courser, so that Twashtri[2] may prepare him along with the horse, as an acceptable preliminary offering for the (sacrificial) food.[3]

4. When the priests at the season (of the ceremony) lead forth the horse, the offering devoted to the gods, thrice round (the sacrificial fire); then the goat,[4] the portion of Pushan, goes first, announcing the sacrifice to the gods.

5. The invoker of the gods, the minister of the rite, the offerer of the oblation, the kindler of the fire, the bruiser of the *Soma* plant, the director of the ceremony, the sage (superintendent of the whole);[5]

Pushan, along with Soma— Yajush, xxix 58; but he is to be attached to the nábhi, or middle of the horse—Yajush, xxiv. 1; and according to Mahidhara, both goats are to partake of the food given to the horse. In the Rich, however, only one goat, and that dedicated to Pushan, is spoken of; the more complicated sacrifices of the Yajush and the Sutras may be of the later date.

1 He is to be offered in sacrifice to Pushan or Agni.

2 Twashtri is here called by Sáyana, sarvasyotpádaka, the producer of all forms; according to the text, Twashtri rupáni vikaroti; or it may here be a name of Agni; Mahidhara says, of Prajápati.

3 Purodásam, is usually an offering of cakes and butter; but it is here explained, purastád-dátavyam, that which is to be first offered.

4 The goat is to be first immolated.

5 These designations are applied to eight of the sixteen priests employed at solemn rites; the two first, the Hotri and Adhwaryu, are familiar to us; the Avayaj may be the Pratiprasthátri, who brings and places the offering: Agnimindha is the Agnidh, the kindler of the fire; the next is termed Grávagrábha, the praiser of the stones that bruise the Soma plant, or he who applies the stones to that purpose; the next is termed Sanstri, the same as the Prasástri; and the last, the Suvipra, is considered to be the Brahmá: these nouns have no direct government, as the verb passes all at once to the second person plural,— áprinadhwam.

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do you replenish the rivers[1] by this well-ordered, well-conducted, sacrifice.

6. Whether they be those who cut the (sacrificial) post,[2] or those who bear the post, or those who fasten the rings on the top of the post, to which the horse (is bound); or those who prepare the vessels in which the food of the horse is dressed; let the exertions of them all fulfill our expectations.

7. May my desire be of itself accomplished, such as it has been entertained, that the smooth-backed steed should come to (gratify) the expectations of the gods: we have made him well-secured for the nutriment of the gods; let the wise saints now rejoice.

8. May the halter and the heel-ropes of the fleet courser,[3] and the head-ropes, the girths and any other

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14 Vakshaná áprinádhwam, nadih purayata; fill the rivers; the consequence of sacrifice being rain and fertility: or it may mean, offer rivers of butter, milk, curds, the like.

15 Twenty-one posts, of different kinds of wood, each twenty-one cubits long, are to be set up, to which the different animals are to be fastened, amounting to three hundred and forty-nine, besides two hundred and sixty wild animals, making altogether six hundred and nine, according to Kátyáyana: a similar enumeration occurs in the Rámáyana b. i. ch. xii. xiii.: but the text is no warrant for such a multiplication, and it would seem as if a single post was intended: when the word occurs uncompounded it is in the singular; chashálam ye aswayupáya takshati: chashála is given in the Amara Kosha, and is explained by most of the commentators a wooden ring, or bracelet, on the top of the sacrificial post: some notice also authority for its being an iron ring at the foot of the post.

16 Dáma is explained, a rope fastened round the horse's neck; sandána, one that fastens his feet; the manner in which horses are commonly picketed in India.

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(part of the harness);[1] and the grass that has been put into his mouth; may all these be with thee, (horse), amongst the gods.

9. Whatever the flies may eat of the raw flesh of the horse; whatever (grease) is smeared upon the brush or upon the axe;[2] (what is smeared) upon the hands or the nails of the immolator, may all this be with thee, (horse), among the gods.

10. Whatever undigested grass fall from his belly; whatever particle[3] of raw flesh may remain; let the immolators make the whole free from defect, and so cook the pure (offering) that it may be perfectly dressed.[4]

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1 Sirshanyá ras'aná rajjuh: Sáyana confines his explanation to the first, the rope that is fastened to the head, the reins: Mahidhara explains rasaná by katisthá, and rajju, anyápi yá rajjuh, whatever other rope.

2 Swarau swadhitau riptam, for liptam, smeared: the flesh that is smeared, according to Mahidhara; but Sáyana rather intimates, in regard to the term, unguent with which the animal is anointed: Swaru is the implement used in anointing; swaruná pasum anakti: from its connection with what follows, however, grease or fat were more likely to be intended; Swadhiti usually means axe; it is here elliptically explained, chhedana kále, or avadáńakále, at the time of cutting up or dissecting; but it is elsewhere interpreted correctly, avadána-sádhana the instrument of dissecting; pas'uchhedana sádhana asih, a sword or or knife, the instrument of cutting up the victim. In the Niti Manjari a text is quoted, in which the sacrificers are termed Vaishnavas, Dhanyáste Vaishnava deván yajante pas'orámisham s'amiturnakhha hastastham deveshtam Makshikásitam, Happy are the Vaishnavas, who worship the gods with the consecrated flesh of an animal, adhering to the nails and hands of the immolator, and eaten by flies.

3 Gandhah, but here explained by Lesah, a little part.

4 Medham s'ritapákam pachantu, let them cook the pure flesh with perfect cooking; such as may make it fit for the gods, and not done too much or too little, as may be fit for pitris and men, is the explanation of both annotators.

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11. Whatever (portion) of thy slaughtered (body) fall from thy carcase when it is being roasted by the fire, (escaping) from the spit;[1] let it not be left on the ground, nor on the (sacred) grass, but let it (all) be given to the longing gods.

12. Let their exertions be for our good who watch the cooking of the horse; who say, It is fragrant; therefore give us some[2], who solicit the flesh of the horse as alms.

13. The stick that is dipped into the caldron in which the flesh is boiled;[3] the vessels that distribute

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1 Gátrád agniná pachyamánah-abhi s'ulam: in the preceding verse, s'ritapákam implies boiling, and the specification of ukhá, a pot or caldron, in the 13th verse, is to the same purport: which is rather at variance with the use of the s'ula, or spit: as the expressions, however, are unequivocal, we must conclude that part was boiled and part roasted: Sáyana suggests, that the portion that falls may be the rasa, the dripping, which is to be received upon darbha grass, afterwards probably to be thrown on the fire.

2 Ya im áhuh suribhir-nirhareti is explained by Sáyana ye chainam sobhanagandho, atah kinchid-asmabhyam dehi: who say of it, It is fragrant, therefore, give us some; or it may mean, give it to the gods; nirhara, take off, or give, having no government. Mahidhara accordingly understands it to mean, the smell shows it is dressed sufficiently, remove it from the fire; or, he says, the gods, perceiving this, and impatient of the delay, may exclaim, Give us; the following phrase, however, ye chárvato mánsabhikshám upásate, they who ask the flesh of the horse as alms, leaves no doubt that mortals are intended, who feed upon horse-flesh when offered in sacrifice.

3 Nikshanam manspachanyá ukhayah: the first is explained, paka parikshasa dhanam kashtham, a piece of wood, an implement for trying if the cooking is effected.

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the broth;[1] the covers of the dishes,[2] the skewers,[3] the knives,[4] all do honour (to the horse)

14. May the place of going forth, of tarrying, of rolling on the ground; the foot-fastening of the horse, (the water) that he has drunk, the grass that he has eaten;—may all these be thine among the gods.

15. Let not smoke-smelling Agni cause thee, (horse), to utter sound;[5] let not the glowing caldron, odoriferous (with its contents),[6] be overturned: the gods accept a horse that has been selected (for sacrifice); that has been led (round the fire); that has been devoutly offered, and has been consecrated by (the exclamation), *Vashat*.

16. The cloth which they spread as a covering for

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1 Pâtráni yushna ásechanáni; [the vessels that are sprinklers of the boiled juice, or broth, rasasya kwathitasya.

2 Ushmanyá pidhánáa, covers confining the heat; Mahidhara. Sâyana separates them, making the first, vessels for confining the heat, ushmaniváranárháni pátráni; and the second, the covers of the dishes, ápidhânâ charunám.

3 Anká, slips of cane; vetasas'ákhá, for marking the members of the horse as they are to be dissected; according to Kátyáyana, Sutra 155, this is to be done by the queens, or wives of the sacrificer, and their attendants, with one hundred and one needles or skewers, which may be of gold, silver, or iron, or other metal, so embellished; this is an evident refinement of the simple material originally used.

4 Sunáh-avadánasádhaná, implements of dissection, the Swadhiti, and others.

5 This may be addressed to the horse before he is killed; as an expiatory ceremony is necessary if he neigh on approaching the fire: it may, however, be considered as addressed to his limbs in process of cooking, to desire them not to boil too loud, that is, too fast, lest the fire split the caldron.

6 Jaghrih-tâpena jighrati, smelling with heat, is Sayana's explanation; but it is not quite clear what is intended.

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the horse,[1] the golden (trappings with which they decorate him), the head-ropes, the foot-ropes—all these they offer as acceptable to the gods.

17. Whoever has goaded thee in thy paces, either with heel or with whip, whilst snorting in thy strength,—all these (vexations) I pour out with holy prayer, as oblations with the ladle.

18. The axe penetrates the thirty-four ribs of the swift horse:[2] the beloved of the gods, (the immolators), cut up (the horse) with skill, so that the limbs may be unperforated,[3] and recapitulating joint by joint.

19. There is one immolator of the radiant horse, which is Time;[4] there are two that hold him fast:[5] such of thy limbs as I cut up in due season, I offer them, made into balls (of meat)[6] upon the fire.

20. Let not thy precious body grieve thee, who art going verily (to the gods): let not the axe linger in thy body: let not the greedy and unskilful (immolator), missing the members, mangle thy limbs needlessly with his knife.

21. Verily at this moment thou dost not die; nor art thou harmed; for thou goest by auspicious paths

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1 At the time of putting him to death, according to Sáyana: the adhivása of the Sutras, Kát. 145, is apparently a curtain or screen, behind which the principal queen lies through the night by the side of the horse.

2 According to the commentators, the other animals have only twenty-six ribs.

3 Achchhidra gátrá: the visasanakartárah, or dissectors, are to name the parts, as, heart, tongue, breast, as they divide them; and are so to separate them that they may not have holes or perforations, they may not be cut or mangled.

4 Kituh, properly season; by metonymy, time; or, according to Mahidhara, Prajápati. as one with time.

5 Day and Night, or Heaven and Earth.

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to the gods. The horses of Indra, the steeds of the *Maruts* shall be yoked (to their cars), and a courser shall be placed in the shaft of the ass of the As'wins (to bear thee to heaven).[1]

22. May this horse bring to us all-sustaining wealth, with abundance of cows, of excellent horses, and of male offspring: may the spirited[2] steed bring us exemption from wickedness: may this horse, offered in oblation, procure for us bodily vigour.[3]

SUKTA VII. (CLXIII.)

The subject of this hymn is the same as that of the last, the sacrifice of the horse: the Rishi and metre are the same[4]

THY great birth, O Horse, is to be glorified; whether first springing from the firmament[5] or from the water,

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1 The first half of this stanza occurs in the Yajush, XXIII 26; and the whole as in XXV. 44.

2 Aditi is explained by the commentators, not poor or mean, adina, as an epithet of as'wa.

3 Although some of the expressions are obscure, and perhaps contradictory, yet it is undeniable that the hymn describes the actual sacrifice of a horse, the subsequent dissection of his limbs, partly boiling and partly roasting of his flesh, the presentation of part, with fire, to the gods, and the eating of a part by the persons present: there is no obvious indication, however, of the same ceremonial that is described in the text of the Yajus, or the Sutras of Kátyáyána, or even in the Rámayana, and which evidently belongs to a later and more corrupt state of manners: even as it occurs in the text, it seems worthier of barborous Scythians than civilized Hindus, and may possibly have originated with the former.

4 This hymn occurs in the Yajus, XXIX. 12, 24.

5 Samudrád-uta va purishát; the commentator explains these by antariksha, the firmament, and udaka, water: purisha, Mahidhara states, may also mean pas'u; according to Sáyana, samudra here may also mean the sun, as in the next stanza.

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inasmuch as thou hast neighed (auspiciously), for thou hast the wings of the falcon and the limbs of the deer.

2. Trita[1] harnessed the horse which was given by Yama; Indra first mounted him, and Gandharba[2] seized his reins. *Vasus*, you fabricated the horse from the sun.[3]

3. Thou, horse, art Yama: thou art A'ditya: thou art Trita by a mysterious act:[4] thou art associated with Soma. The sages have said there are three bindings[5] of thee in heaven.

4. They have said that three are thy bindings in heaven; three upon earth;[6] and three in the firmament. Thou declarest to me, Horse, who art (one with) Varuna, that which they have called thy most excellent birth.

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1 According to both commentators, this is a synonyme of Váyu, as pervading the three regions: Yama is considered by Sáyana as in this place a name of Agni.

2 Soma, according to Sáyana; Viswavasu to Mahidhara.

3 The Vasus may be the divinities previously specified, or demi-gods so named, the personified solar rays: Mahidhara understands Sura to be equivalent to A'dityamandala, the solar sphere.

4 Guhyenavratena-Gopaniyena, durdina rupena vá karmaná sarvatra vyáptirupena, by a secret of the nature of a cloudy day, or an act of a universally penetrating character: the explanations are not very obvious.

5 Bandhanáni trini; Sáyana explains it utpatti karanáni, media of origin, that is, the Vasus, A'ditya, and heaven: Mahidhara considers as applicable to the horse in the form of the sun, and that as identical with the three Vedas, or in allusion to the three regions through which he diffuses warmth.

6 Trinyapsu, more properly, three in the waters; but here intending the habitable earth in which the three bindings of the horse, or rather of the sun, of which he is the type, are, according to Sáyana, food, site, seed: according to Mahidhara, tillage, rain, seed: in the firmament they are cloud, lightning, thunder.

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5. I have beheld, Horse, these thy purifying (regions); the impressions of the feet of thee, who sharest in the sacrifice; and here thy auspicious reins, which are the protectors of the rite that preserve it.[1]

6. I recognize in my mind thy form afar off, going from (the earth) below, by way of heaven, to the sun. I behold thy head soaring aloft, and mounting quickly by unobstructed paths, unsullied by dust.

7. I behold thy most excellent form coming eagerly to (receive) thy food in thy (holy) place of earth: when thy attendant brings thee nigh to the enjoyment (of the provender), therefore greedy, thou devourest the fodder.[2]

8. The car follows thee, O Horse: men attend thee; cattle follow thee; the loveliness of maidens (waits) upon thee;[3] troops of demi-gods following thee have sought thy friendship; the gods themselves have been admirers of thy vigour.

9. His mane is of gold;[4] his feet are of iron; and fleet as thought, Indra is his inferior (in speed). The gods have come to partake of his being offered (as oblation: the first who mounted the horse was Indra.

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1 Sáyana proposes another explanation, understanding by avamárjaníni, the water with which the horse is sprinkled: Mahidhara, the cane, mat, aud other things used in cleaning him; s'aphánám nidhána, the place of sacrifice, or the field in which he is pastured; and by the rasaná ritasya gopá, either the guards attending on the horse, or the priests.

2 As identical with the Sun, these expressions apply to his acceptance of the oblations offered in the ceremony.

3 Bhagah káninam is explained by both commentators, Kanyánám Saubhágyam, or saundaryam.

4 Hiranyas'ringa, *lit.* golden-horned; but fig. maned.

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10. The full-haunched, slender-waisted, high-spirited, and celestial coursers (of the sun), gallop along like swans in rows, when the horses[1] spread along the heavenly path.

11. Thy body, horse, is made for motion: thy mind is rapid (in intention) as the wind; the hairs (of thy mane) are tossed in manifold directions; and spread beautiful in the forests.[2]

12. The swift horse approaches the place of immolation, meditating with mind intent upon the gods: the goat bound to him is led before him;[3] after him follow the priests and the singers.

13. The horse proceeds to that assembly which is most excellent: to the presence of his father and his mother, (heaven and earth). Go, (Horse), to-day rejoicing to the gods, that (the sacrifice) may yield blessings to the donor.[4]

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1 Irmántásah silikamadhyamásah are differently explained, and may also be rendered, thin-ended, or thin-haunched, and plumpwaisted; according to Sáyana, allusion is made here to a troop or herd of horses; Mahidhara refers them to the horses of the sun's car; Yáska's explanation apparently identifies the horses with the Adityas, but it is rather obscure.—*Nir.* IV. 13.

2 The horse is here identified with Agni, whose flames consume the forests.

3 Ajah, puro niyate nábhirasyánu pas'chát kavayo yanti rabháh; Sáyana connects nábhi with aja, as implying nahanam, a binding, being as it were, or in place of a binding, as not detached from him: he also connects anu and paschat, as meaning, following after: Mahidhara's explanation would be more satisfactory, if we could be sure that the Yajush and Rich agree in the details: he makes it, the goat that is fastened to the horse's head is led first; next, the goat fastened to his waist or naval, nábhirasyánu: afterwards, paschát, go the priests, kavayah, and the singers, rebháh, or praisers, stotárah.

4 Although more mystical than the preceding hymn, especially in regard to the intimations of the identity of the horse with the sun,

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SUKTA VIII. (CLXIV.)

THIS Sukta is of the unprecedent extent of fifty-two stanzas: of these the first forty-one are addressed to the Viswadevas, or the usual divinities classed together under that appellation: the first half of stanza forty-two refers to Vach, speech; the second half to the waters; the forty-sixth and forty-seventh to Surya; the forty-eighth to Kala, or Time; the forty-ninth to Saraswati; the fiftieth to the Sadhyas; the fifty-first to Suryy, Parjanya, or Agni; the fifty-second to Surya, or Saraswat: the *Rishi* is Dirghatamas: the metre is, in the forty-second stanza, Prastára-pankti; in the rest, *Tristubh* and *Jagati.*

I have beheld the Lord of Men with seven sons;[2] of which delightful and benevolent (deity), who is the object of our invocation, there is an all-pervading middle brother, and a third brother,[3] well-fed with (oblations of) ghee.

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there is nothing in it incompatible with the more explicit description in the former Sukta of the actual sacrifice of a horse.

1 According to Sáyana, however, the general purport of this Sukta is the inculcation of the doctrines of the Vedánta, or the spiritual unity of Brahma and the universe; some passages occur that bear him out in this view, but the text, upon the whole, although often mystical and obscure, evidently proposes the glorification of Aditya, or the sun especially as identifiable with all creation: according to Saunaka, the application of the Sukta is of a much less exalted description: he says, If a Brahman have committed theft, he may expiate the offence by fasting three nights, and repeating inaudibly this Sukta: agreeably to the Aitareya Bráhmana, v. 12: as cited by Sáyana, the hymn should consist of but forty-one stanzas. Mr. Whitney's very useful comparative index shows that all the stanzas of the hymn occur in the Atharva Veda, with the general style of which, as far as we yet know of that Veda, it best agrees.—Indische Stadien, vol. ii. part iii.

2 The seven solar rays; or it may be rendered, seventh son, A'ditya being the seventh son of Aditi.

3 Váyu and Agni, the younger brothers of Aditya: Sáyana, substituting Parameswara for Aditya, considers the three sons to be his attributes of creating, preserving, and destroying; the phrase, I have beheld, is consciousness of the identity of individual with supreme spirit.

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2. They yoke the seven (horses) to the one-wheeled car:[1] one horse, named seven, bears it along;[2] the three-axled wheel[3] is undecaying, never loosened, and in it all these regions of the universe abide.[4]

3. The seven[5] who preside over this seven-wheeled chariot (are) the seven horses who draw it;[6] seven sisters ride in it together,[7] and in it are deposited the seven forms of utterance.[8]

4. Who has seen the primeval (being) at the time of his being born: what is that endowed with substance which the unsubstantial sustains:[9] from earth are the

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1 Either the orb of the sun, or time, or a year: the seven horses may be the seven solar rays, or the six seasons, with their aggregation and year; or the six double months, and the intercalary month: or the seven days of the week: the wheels of the car, as typical of time, past present, and future, should be three, but they are identical in nature, and are therefore said to be but one.

2 Eko as'wo saptanámá may mean the Sun, or Aditya, either as the absorber of the seven flavours, or as praised by the seven Rishis; or it may be a sort of pun, sapta meaning a horse as well as seven.

3 The day with its three Sandhyas; the year with three seasons, hot, wet, and cold; or time, past, present, and future.

4 All things are depended upon time; which of itself is imperishable as the Smriti; anádinidhanah kálah, time is without beginning or end.

5 Either the solar rays, or if the year be typified, the seven portions of it; as the ayana or solstice, season, month, fortnight, day, night, hour.

6 Sáyana considers as the seven wheels, as well as the seven horses to be the solar rays.

7 The commentator repeats the interpretation, either the rays of the sun, or the six seasons and the aggregate year, or the six double and one intercalary month.

8 The seven notes of music as employed in chanting the praises of the Sun: or if gavám be used in the sense of water, the seven forms may be the seven divine rivers.

9 Asthanwantam yad anasthá vibhartti; lit. that which having bone, the boneless sustains; the latter, according to Sayana, is the Prakriti of the Sankhyas, or the Maya of the Vedantic, formless matter, or spiritual illusion, from which the material and visible world proceeds.

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breath and blood, but where is the soul;[1] who may repair to the sage to ask this?

5. Immature[2] (in understanding), undiscerning in mind, I inquire of those things which are hidden, (even) from the gods: (what are) the seven threads[3] which the sages have spread to envelop the sun,[4] in whom all abide?

6. Ignorant, I inquire of the sages who know (the truth); not as one knowing (do I inquire), for the sake of (gaining) knowledge: what is that One alone, who has upheld these six spheres in the form of the unborn?[5]

7. Let him who knows this (truth) quickly declare it; the mysterious condition of the beautiful ever-

1 Bhumyá asur-asrig-átmá kwa swit: Bhumi, according to Sáyana, implies the sthula s'arira, gross body; asuh, breath; the sukshma s'arira, or subtle body; and asrij, blood, the aggregate elements of which the body is formed; atmá, or chetana, the thinking principle, although connected with gross and subtile form, is nowhere perceptible as a separate object, and not to be apprehended, either by pupil or teacher.

2 Pákah, properly ripening, being or making mature; but it is here and elsewhere explained by paktavyah, what is to be matured; apakwamatiraham, I, of immature mind.

3 Sapta tantun, may be the seven forms of the Soma sacrifice, or the seven metres of the Vedas, by which the gods, or the Sun, are induced to be present.

4 Vatse bashkaye adhi; the first is explained by the Scholiast, sarvasya nivása bhute: bashkaye is rendered A'dityc: but, as Sáyana adds, the usual meaning of bashkaya is a yearling calf; but as we have vatsa also, which likewise means a calf, bashkaya must have some other sense;—such as time, or rather, the sun.

5 Yas-tastambha shad-imá rajansi ajasya rupe kim api swidekam the one may be, according to the Scholiast, the orb of the ungenerated sun, on which the six seasons depend; or the satyaloka, whence there is no return, and which may be considered as the stay of the other six worlds or regions; or, agreeably to his Vedanta views, 'the one' is the sole form of the unborn creator, which is the same with the universe.

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moving (sun): the rays shed (their) milk from his (exalted) head, investing his form with radiance; they have drunk up the water by the paths (by which they were poured forth.)[1]

8. The mother (earth), worships the father, (sun), with holy rites, for the sake of water; but he has anticipated (her wants) in his mind: where-upon, desirous of progeny, he is penetrated by the dews of impregnation, and (all) expectant of abundance, exchange words (congratulation.)[2]

9. The mother, (sky), was associated in (sustaining) the burthen of the fulfiller of desires, (the earth): the embryo (water) rested within the (womb of the) clouds: thereupon the calf bellowed,[3] and beheld the omniform cow in the three combinations.[4]

10. The one sole (sun), having three mothers and three fathers,[5] stood on high: none ever over-weary him: The (gods) on the summit of the sky take counsel respecting him in language all-comprehending, (but) not extending to all.[6]

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1 The solar rays; although especial agents in sending down rain, are equally active in its re-absorption.

2 This is merely a metaphorical description of the agency of the sun in sending rain upon the earth, and its consequent fertility.

3 The cloud thundered.

4 Viswarupyam gám trishu yojaneshu is explained, the earth diversified by various crops, in consequence of the co-operation of the cloud, the wind the rays of the sun.

5 The three worlds, eath, sky, heaven, and the three deities presiding over them, Agni, Váyu, Sarya.

6 Vis'wavidam vácham avis'waminvám, speech or discourse, knowing all, or which may be known by all; or that which does not extend to all, a-sarva-vyápinim; speech here, according to Sáyana, means thunder,—vácham garjitalakshanám.

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11. The twelve-spoked wheel[1] of the true (sun) revolves round the heavens, and never (tends) to decay: seven hundred and twenty children in pairs,[2] Agni, abide in it.

12. They have termed the five-footed, twelve-formed parent, Purishin,[3] when in the further hemisphere of the sky: and others have termed him Arpita,[4] when in the hither (portion of the sky);[5] shining in his seven-wheeled (car), each (wheel) having six spokes.

13. All beings abide in this five-spoked[6] revolving wheel; the heavily-loaded axle is never heated; its eternal, compact nave is never worn away.

14. The even-fellied, undecaying wheel, repeatedly

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1 According to Sáyana, the twelve signs of the Zodiac; but the expression may mean the twelve months. At the same time, M. Mollien has shown, that there is no reason to suppose the Zodiacal divisions were unknown to the Hindus at the probable date of the Vedas Memoires de l'Academie des Inscriptions, premiere serie, vol. 3.

2 Nights and days; three hundred and sixty each.

3 Deriving it from purisha, water, Purishin is a name of the sun, as the source of rain: the first five feet are the five seasons, the dewy and cold seasons forming one; the twelve forms are the twelve months, or twelve Adityas.

4 Sáyana considers this as synonymous with adhinam or paráyattam, dependent upon, and applicable to the sun, as dependent upon or influenced by, the course of the year, or recurrence of the solstices; moving quick or slow, according to his southern or northern declination.

5 Upare is the term of the text, which the Scholiast explains, where living creatures are delighted,—uparamanta asmin práninah; or it may mean a year, vá samvatsarah; but it may have a relation, perhaps, to the expression in the first line of the verse, divah pare ardhe, in the further part of the sky; upara may imply the nearer or hither part, referring to the two ayanas, or solstices; the seven wheels are the seven rays, or the seven days of the week, the six spokes the six seasons.

6 The five seasons; or the text may refer to the cycle of five years.

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revolves: ten,[1] united on the upper surface,[2] bear (the world): the orb[3] of the sun proceeds, invested with water, and in it are all beings deposited.

15. Of those that are born together, sages have called the seventh the single-born; for six are twins, and are moveable, and born of the gods;[4] their desirable (properties), placed severally in their proper abode, are various (also) in form, and revolve for (the benefit of) that which is stationary.[5]

16. They have called these, my virtuous females, males;[6] he who has eyes beholds; the blind man seeth not: he who is a sage son understands this, and he who discriminates is the father of the father.[7]

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1 The ten organs of sense, or the five Lokapálas, guardians of the world, and five classes of human beings, according to Sáyana: perhaps the ten regions of space would be more appropriate.

2 Uttánáyám, or the upper part; urddhwatanáyám, or the pole, ishâyám; or the earth spread above, upari vistrita bhumyám; it is not clear what is intended.

3 Suryasya chakshush, lit. the eye of the sun, either the display of the nature or radiance of the sun, or his orb, being, as it were, the eye of all; sarvasya chakshuh sthániyam vá mandalam.

4 These are six seasons, made of two months each; the seventh is the intercalary month, which has no fellow, and has no A'ditya to preside over it, wherefore it is not considered to be of divine origin like the rest; the six seasons are also termed Rishis, rishhayah, which Sáyana explains by gantárah, goers; in what sense does not appear; it may, perhaps, refer to the presence of a Rishi in the sun's car in each of the twelve months, if that be not rather a Pauranik than a Vaidik notion.—Vishnu Purána, p. 233.

5 That is, the several seasons are diversified by the varieties of temperature, produce, and the like, for the benefit of the world.

6 This is a piece of grammatical mysticism; ras'mi, a ray of the sun, here personified as a female, is properly a noun masculine.

7 According to the Scholiast, the sun is to be considered as the father of the rays of light, which again, in their collective capacity, being the cause of rain, are the fosterers, or parent of the earth; the

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17. The cow, holding her calf underneath with her fore-feet, and then above with her hind-feet, has risen up; whither is she gone; to whom has she turned back when half-away; where does she bear young: it is not amidst the herd.[1]

18. He who knows the protector of this (world) as the inferior associated with the superior, and the superior associated with the inferior, he is, as it were, a sage; but who in this world can expound (it); whence is the divine mind in its supremacy engendered.[2]

19. Those which (the sages) have termed descending they have also termed ascending; and those they have termed ascending, they have also called descending;[3] and those (orbits) which thou, Soma and Indra,[4] hast made, bear along the worlds like (oxen) yoked to a wain.

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sun is therefore father of the father, and he who knows this is identical with the sun: another explanation is that which Manu intimates; an intelligent son may be termed the parent of an ignorant father: the philosophical view of the meaning is, that there is no distinction of gender in soul; it is neither male, nor female, nor neuter, and therefore may be said to be either or all, according to the forms with which it is associated; as in the text, twam stri, twam pumán asi, twam kumára, uta vá kumári, thou art woman, thou art man, thou art youth, thou art maiden; being, in fact, neither, as the Smriti has it,—naiva stri, na pumán esha, naiva cháyam napunsakam.

1 This is rather obscure: according to the Scholiast, the cow is the burnt-offering, and the calf is Agni, and the positions of the two indicate the station of the offerer with respect to the sun; or the cow may typify the solar rays collectively, and the calf the worshipper.

2 Agni the inferior, A'ditya the superior; but they are both identical, fire and the sun being the same.

3 The rays of light, or the planets changing their relative position as they revolve.

4 The moon and the sun; Indra being one of the twelve A'dityas, or identical here with the sun.

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20. Two birds associated together,[1] and mutual friends, take refuge in the same tree: one of them eats the sweet fig;[2] the other, abstaining from food, merely looks on.

21. Where the smooth-gliding (rays)[3] cognizant (of their duty), distil the perpetual portion of ambrosial (water); there has the lord and steadfast protector of all beings consigned me, (though) immature (in wisdom.)[4]

22. In the tree[5] into which the smooth-gliding (rays), feeders on the sweet (produce), enter, and again bring forth (light) over all; they have called the fruit sweet, but he partakes not of it who knows not the protector (of the universe.[6]

23. They who know the station of Agni upon the earth; the station of Vayu that was fabricated from the firmament; and that station of the Sun which is placed in heaven, obtain immortality.[7]

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1 There is some probability in Sáyana's explanation, that the vital and supreme spirit, Jivátmá and paramátmá, are here alluded to under the figure of the two birds.

2 Pippalam swádu atti; the philosophical interpretation is, that the vital spirit enjoys the rewards of acts. Yáska's explanation is something different, although he agrees in considering two species of soul to be intended as abiding in one body—Nir, xiv. 30.

3 Suparná is here explained, supatanáh sobhanagamana ras'mayah; the goers easily or beautifully, the rays of the sun.

4 Aditya has admitted, or admits me, the reciter of the hymn, to the sphere of the sun.

5 The orb or region of the sun.

6 Tam na unnasad yah pitaram na veda; here pitaram is explained, in its general sense of pálaka cherisher, protector; the sun, or, according to the Vaidántik gloss, the supreme spirit.

7 Yadgáyatre adhi gáyatram traishtubhád-vá traishtubham, &c; the purport of this phraseology, borrowed from the several metres, Gáyatri, Trishtubh, and Jagati, is not very clear; it may be merely an

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24. He constructs the prayer with the *Gàyatri*, metre;[1] with the prayer (he constructs) the *Sáma*, and with the *Trishtubh* metre the couplet (triplet):[2] he constructs the hymn with verses of) two or four distichs;[3] and with the syllable they construct the seven metres.[4]

25. With the stanzas in the *Jagati* metre he fixed the rain in heaven,[5] and surveyed the Sun in the

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obscure and mythical reference to the text of the Veda, a knowledge of which is essential to final felicity; but Sáyana explains the words as in the translation; gáyatra he derives from gáyatri, the earth; and in the second place he calls it the pada or station of Agni; traishtubha he identifies with the firmament, and the place of Váyu; and Jagat as the sun in Jagati, the solar region: another interpretation is derived from the ritual use of the three several metres, and their combinations, at the three daily sacrifices.

1 Gâyatrena pratimimite arkam, he, severally, measures the mantra with the Gáyatri metre; or a part being put for the whole, with any Vaidik metre.

2 Trishtubhena vákam; vâka is explained to signify either dwicha or tricha rupam, the form or phrase of two or three stanzas; or it may imply a Sukta.

3 Vákena-vákam; when the first váka has the sense of Sukta, then its repetition may imply the Varga or Anuváka; but if it signify a couplet or triplet, it seems more applicable to the Sukta or hymn.

4 Aksharena sapta vánih, the seven generic metres of the Veda with the syllable; the syllable being the chief element of the metre; thus, the Gáyatri consists of sight syllables; Trishtubh, of eleven; Jagati, of twelve; it is not said who thus composed or classified the metrical system of the Vedas, but it appears, from the commentary on the following stanza, the Brahmâ is intended when the verb is in the singular; perhaps the Rishis, or the priests, are alluded to when it is in the plural.

5 Sindhum divi astabnayat; Brahmá, says the Scholiast, at the time of creation, fixed the shedder of water, udakasya syandakam, in the sky; or it might be intended for Aditya, as by the text—Jágato vá esha ya esha tapati; he may be termed Jágata who gives heat (to the world).

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Rathantara.[1] They have declared three divisions of the *Gàyatri* metre,[2] whence it surpasses (all the rest) in force and majesty.

26. I invoke the milch cow that is easily milked, that the handy milker may milk her;[3] may Savitri accept this our excellent libation, that his heat may (thereby) increase: it is for this, verily, that I earnestly invoke him.

27. She comes lowing, abounding in rich (products) desiring her milk to the Aswins: may she thrive for our great advantage.

28. The cow bellows for her calf, (who stands) with winking eyes, and lows as (she) proceeds to lick his forehead: she utters a cry, as, anxious, she sees the moisture in the corners of his mouth, and nourishes him with her milk.

29. He, too, bellows, and the cow utters inarticulate sounds, as, encompassed by him, she repairs to her stall; (influenced) by her instincts, she acts like a human being, and, radiant, manifests her nature.

30. Life endowed with breath, eager (in discharge of its functions), reposes,[4] steady, in the midst of its (proper) abodes: the life of the mortal body, cognate

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1 This is commonly known as a portion of the Sáma; the meaning of the phrase is not very obvious. Sâyana says Prajápati beheld the sun in the stanza which sustains it; tadádhárabhutáyám richi.

2 Gáyatrasya samidhas tisra âhuh; Sayana considers samidh as merely signifying pada, division of a stanza; of which the Gâyatri verse has three.

3 The cow is the cloud, the milk the rain, and Váyu, or wind, the milker; the metaphor is continued in the three following verses, where the calf is the world, or mankind anxious for the rain, as the cause of abundance.

4 Anat s'aye jivam ejat, life, breathing comes to repose, reposes or abides.

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with the mortal frame, endures immortal, (sustained) by (obsequeal) offerings.[1]

31. I have beheld the unwearied protector of the universe, the sun, travelling upwards and downwards by various paths: invested with aggregative and diffusive radiance, he revolves in the midst of the regions.[2]

32. He who has made (this state of things) does not comprehend it:[3] he who has beheld it, has it also verily hidden (from him): he, whilst yet enveloped in his mother's womb, is subject to many births, and has entered upon evil.

33. The heaven is my parent and progenitor:[4] the navel (of the earth) is my kinsman:[5] the spacious earth is my mother. The womb (of all being) lies between the two uplifted ladles,[5] and in it the parent

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1 Swadhábhih-putrakritaih by offerings made by the sons.

2 This verse occurs in the Yajush xxxvii. 17: Mahidhara explains it in the like manner.

3 Man, according to Sayana's philosophical interpretation; but that of the Nairuktas, which he cites, is probably more consistent with the intention of the original, which considers wind as the cause of rain, to be alluded to allegorically.

4 Nábhir atra bandhu; Sáyana refers nábhih to the preceding terms, me pitá janitá, meaning the moisture of the earth, by which corn is abundant, and which, as derived from the rain of heaven, makes the latter the parent and progenitor of man: bandhuh he renders bandhiká, binding or supporting, and makes it an epithet of prithivi, the earth: it may be doubted if this is the meaning, and the term nábhi possibly implies the antariksha, or firmament, completing, with heaven and earth, the three regions concerned in providing sustenance for man.

5 Uttánayos-chamvor-yonir antar: the uplifted ladles are heaven and earth, and the womb of all beings between them is the firmament, the region of the rain.

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has deposited the germ (of the fruitfulness) of the daughter.[1]

34. I ask thee, (Institutor of the rite), what is the uttermost end of the earth: I ask thee, where is the navel of the world. I ask thee, what is the fecundating power of the rain-shedding steed: I ask thee, what is the supreme heaven of (holy) speech.[2]

35. This altar is the uttermost end of the earth:[3] this sacrifice is the navel of the world:[4] this *Soma* juice is the fecundating power of the rain-shedding steed: this *Brahmá* is the supreme heaven of (holy) speech.[5]

36. The seven[6] (sustaining, the embryo (rain) for half a year, the fecundating (element) of the world, abide, by appointment, in the various functions of Vishnu.[7] By their intelligence they pervade in thought all around (them), for they are intelligent and diffusive.

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1 The father, the heaven, may be regarded as identical with either A'ditya or Indra; the daughter is the earth, whose fertility depends upon the rain deposited as a germ in the firmament.

2 The answers in the following stanza explain what is here intended.

3 As in the text, etávati vai prithivi yávati vedih, such or so much, verily, as the earth, so much is the altar; it is the essence of the whole earth.

4 Nábhi merely means sannáhana, the binding together of man with the means of subsistence, or the crops that spring from the rain which falls as the consequence of sacrifice or of oblations.

5 The text of the Vedas, of which Brahmá, or perhaps the priest so termed, is the author or expounder.

6 The solar rays, saptárddhagarbhán; either retaining the rains for half a year; that is, during the dry months, or abiding in a part or half of space, or in the mid-heaven or firmament.

7 Vishnu is said to be here the pervading sun; vyápakasya Adityasya in whose various duties of cherishing the world, the solar rays are by direction, pradisa, especially employed.

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37. I distinguish not if I am this all;[1] for I go perplexed, and bound in mind; when the first-born (perceptions of the truth reach me, then immediately shall I obtain a portion (of the meaning) of that (sacred) word.

38. The immortal, cognate with the mortal, affected by (desire of) enjoyment,[2] goes to the lower or the upper (sphere): but (men beholding them) associated, going everywhere (in other words together); have comprehended the one, but have not comprehended the other.[3]

39. All the gods have taken their seats upon this supreme heaven, the imperishable (text) of the *Veda*,[4] what will he, who knows not this, do with the *Veda*? but they who do know it, they are perfect.

40. Cow, mayst thou be rich in milk through abundant fodder; that we also may be rich (in abundance). eat grass at all seasons, and, roaming (at will), drink pure water.

41. The sound (of the clouds has been uttered, fabricating the waters, and being one-footed, two-footed,

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1 Na vijánámi yadiva idam asmi; or it may be read, yadi vá idam, that I am like that which this is; or if I am this; in either case, the expression warrants the Vaidántic character which Sáyana ascribes to it implying the identity of individual and universal spirit.

2 Swadhayá gribhitah, lit. seized by food; put for any sensual gratification.

3 They have not distinguished between body and soul; or, according to the Scholiast, they have not made any distinction between the three kinds of bodies with which soul is invested, the gross body, the subtile body, and the union of the two.

4 Richo akshare parame vyomani by Ri h, according to the Scholiast, is to be here understood all the Vedas; different meanings are, however, ascribed to both it and akshara by other commentators,—see Nirukta xiii. 10.

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four-footed, eight-footed, nine-footed, or infinite in the highest heaven.[1]

42. From her[2] the clouds shed abundant rain, and thence (the people of) the four quarters live: thence the moisture spreads (to the grain), and the universe exists.

43. I beheld near (me) the smoke of burning cow-dung; and by that all-pervading mean (effect), discovered the cause (fire); the priests have dressed the *Soma* ox,[3] for such are their first duties.

44. The three, with beautiful tresses, look down in their several seasons upon the earth; one of them, when the year is ended, shears (the ground); one, by his acts, overlooks the universe; the course of one is visible, though not his form.[4]

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1 The sound, *gauri*, is explained, in one sense, that of the clouds or sky, as differently originated; in one station, ekapadi, from the clouds; in two, dwipadi, from the clouds and sky; in four the four quarters of space; in eight, the four points and four intermediate points of the horizon; or from them and the zenith, navapadi, nine-stationed: another explanation makes *gauri* articulate speech, single as the crude form only double as declension and conjugation, four-fold as nouns, verbs, prepositions, and particles; eight-fold as the eight cases, including the vocative; and ninefold as the same, with the addition of indeclinable: or again, it may be articulate sound, diversified according to the nine parts of the body whence it may be supposed to proceed, navel, chest, throat, &c.; the highest heaven is said to be the hridaya, ákása, or ethereal element of the heart, as the basis of speech, muládhára.

2 The sound of the clouds or sky, the thunder.

3 Ukshánam prisnim apachanta: the Scholiast explains prisni by Soma, and ukshánam the shedder or bestower of the reward of the sacrifice.

4 The three are, Agni, who burns up the earth; the Sun, who revives it by his light, and the rain which he sends; and Váyu, the wind, who contributes to the fall of rain.

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45 Four are the definite grades of speech :[1] those Bráhmans who are wise know them :[2] three, deposited in secret, indicate no meaning : men speak the fourth grade of speech.[3]

46. They have styled (him, the Sun),[4] Indra, Mitra,

1, Chatwári vákparimitá padâni ; the explanations of this piece of mysticism somewhat vary ; the four padas may be *om*, and the three sacred words, bhur, bhuvar, swar ; or the four parts of speech, nouns, verbs, prepositions, and particles ; or the language of the mantras, the kalpa, the Bráhmana, and laukika, or current speech : or the languages of serpents, birds, insects, and man ; or they may be parâ, audible ; pasyanti, visible, audible only to sages and saints ; madhyamá, intelligible or expressive, proceeding from the heart ; and vaiswari, articulate, as residing in the mouth and enunciated by the palate, lips, tongue, &c. : or again, they may be the languages of the three upper worlds and of the world of man.

2 Brâhmana ye manishinah : Brâhmanas here, according to Sáyana, are those acquainted with Sabdabrahma ; Brahma as the word, or, in fact, Yogis, mysticists

3 Of the four grades, padas three may be considered mystical ; but we have another set from the Bráhmanas quoted by Sâyana, from Yáska—Nir. xiii. 9 : Speech, vak, it is said was created fourfold ; three kinds of which are in the three regions, the fourth amongst the Pasus ; the form on earth, associated with Agni, is in the Rathantara ; the form in the firmament, associated with Váyu, is in the Vâmadevya mantras ; that which is in heaven, with A'ditya, is Brihati or in the thunder (stanayitnau) : whatever else was more than this was placed amongst the Pasus, literally, animal ; but here apparently implying the Bráhmanas,—athapásushu tato yâvag-atirichyate tâm Bráhmaneshuh ; although the inference that follows rather implies the Bráhmans as it is said ; therefore, the Bráhmans speak both languages both that of the gods and that of man : tasmád Bráhmana ubhayim vácham vadanti yâ cha devânam yá cha manushyânám : the key to this is to be found, probabably, in the Upanishads.

4 The Sun is Sâyaná's interpretation : Yáska says Agni ; but they are the same, and are the same as all the other forms

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Varuna, Agni, and he is the celestial, well-winged *Garutmat*, for learned priests call one by many names as they speak of Agni, Yama, Matariswan.

47. The smooth-gliding wafters (of the rain, the solar rays), clothing the waters with a dark cloud, ascend to heaven; they come down again from the dwelling of the rain, and immediately the earth is moistened with water.

48. The fellies are twelve; the wheel is one; three are the axles; but who knows it? within it are collected 360 (spokes), which are as it were, moveable and immoveable.[1]

49. Saraswati, that retiring breast,[2] which is the source of delight, with which thou bestowest all good things, which is the container of wealth, the distributor of riches, the giver of good (fortune); that (bosom) do thou lay open at this season for our nourishment.

50. The Devas sacrifice with sacrifice, for such are their first duties; those mighty ones assemble in the celestial region where the divinities who are to be propitiated (by sacred rites) abide.[3]

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according to the texts, Ekaiva vá mahán átmá devatá suryah, the divine sun is the one great spirit; and Agni sarvá devatáh, Agni is all the divinities.

1 The wheel is the year of twelve months; the three axles are the three double seasons, or hot, wet, and cold; and the three hundred and sixty spokes are the days of the luni-solar year, as we have had before.

2 Stanah sásayah, sayâna, sleeping, according to Sáyana; dehavarttamána, abiding in the body: Mahidhara, Yaj, xxxviii. 5; explains it as if asleep, not subject to the enjoyment of others, supta iva Âste-anyair-anupabhuktatwát.

3 Yatra purve sadhyáh santi deváh; S'adhyáh is explained by karma devah, divinities presiding over or giving effect to religious acts vajnádisádhanavantah; or the term may mean those who

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51. The uniform water passes upwards and downwards in the course of days: clouds give joy to the earth; fires rejoice the heaven.

52. I invoke for our protection the celestial, well-winged, swift-moving, majestic (Sun); who is the germ of the waters; the displayer of herbs; the cherisher of lakes; replenishing the ponds with rain.[1]

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have obtained the portion, or condition of gods, by the former worship of Agni; or the R'adhyas may be the same as the A'dityas, or the Angirasas or they may be the deities presiding over the metres, chhando-abhimáninah; it would seem that in Sáyana's day the purport of the designation, S'adhya had become uncertain: they are named amongst the minor divinities in the Amara kosha, and from Bharatmalla we learn that they were twelve in number, but no other peculiarity is specified.

1 Abhipato vrishtibhis-tarpayantam, satisfying with rain the reservoirs, salilâdhârán; the word abhipata is unusual, and may be differently explained: as, favourably, willingly, ánukulyena.

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ANUVA'KA XXIII.

SUKTA I. (CLXV.)

THE hymn is supposed to repeat a conversation between Indra, Agastya, and the *Maruts*, and the interlocutors are the *Rishis* of the *Sukta*; that is, the *Maruts* are the *Rishis* of the third, fifth, and seventh verses; Agastya of the three last, and Indra of the rest. Indra as *Marutwat*, or attended by the *Maruts* is the deity; the metre is *Trishtubh*.[1]

(INDRA speaks),—With what auspicious fortune have the *Maruts*, who are of one age, one residence, one dignity, watered (the earth) together; with what intention: whence have they come; Showerers of rain, they venerate, through desire of wealth, the energy (that is generated in the world by rain.)

2. Of whose oblations do the youthful (*Maruts*) approve: who attracts them to his (own) sacrifice (from the rites of others): with what powerful praise may we propitiate (them), wandering, like kites in the mid-air?

3. (The *Maruts*),—Indra, lord of the good, whither dost thou, who art entitled to honour, proceed alone: what means this (absence of attendance): when followed (by us), thou requirest (what is right);[2] Lord of fleet horses, say to us, with pleasant words, that which thou (hast to say) to us.[3]

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1 This hymn appears to vindicate the separate, or at least preferential worship of Indra, without comprehending at the same time as a matter of course, the adoration of the Maruts.

2 Samprichchhase; samichinam prichchhase is Sáyana's explanation: Mahidhara renders it, thou askest of the people, with kindly words, which is the way: Yajush, XXXIII. 27.

3 Mahidhara's rendering is, tell us the reason of your going alone; for we are yours.

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4. (Indra)—Sacred rites are mine: (holy) praises give me pleasure; libations are for me: my vigorous thunder-bolt, hurled (against my foes), goes (to its mark): me, do (pious worshippers) propitiate: hymns are addressed to me: these horses bear us to the presence (of those worshippers, and worship.)[1]

5. (The *Maruts*),—Therefore we also, decorating our persons, are ready, with our docile and high-standing steeds, (to attend thee) with all our splendour, to those rites; verily, Indra, thou appropriatest our (sacrificial) food.[2]

6. (Indra),—Where, *Maruts*, has that (sacrificial) food been assigned to you, which, for the destruction of Ahi, was appropriated to me alone: for I indeed am fierce, and strong, and mighty, and have bowed down all mine enemies with death-dealing shafts.

7. (*Maruts*),—Showerer (of benefits), thou hast done much; but it has been with our united equal energies; for we, too, most powerful Indra, have done many things, and by our deeds (we are, as) we desire to be, *Maruts*.

8. (Indra),—By my own prowess, *Maruts*, I, mighty in my wrath, slew Vitra: armed with my thunder-bolt, I created all these pellucid gently-flowing waters for (the good of) man.

9. (*Maruts*),—Verily, Maghavat, nothing (done)

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1 Yajush, xxxiii. 78, the interpretation is much the same.

2 Swadhám anu hi no babhutha, thou hast been upon or after our food; or, as Sâyana proposes, either strength, *balam*; or water, *udakam*; that is, thou seekest after the oblations generated either by our strength, or the water we have created.

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by thee is unavailing:[1] there is no divinity as wise as thou: no one being born, or that has been born, ever surpasses the glorious deeds, which thou, mighty (Indra), hast achieved.

10. (Indra),—May the prowess of me alone be irresistible: may I quickly accomplish whatever I contemplate in my mind: for verily, *Maruts*, I am fierce and sagacious, and to whatever (objects) I direct (my thoughts), of them I am the lord, and rule (over them.)

11. *Maruts*, on this occasion praise delights me; that praise which is to be heard (by all), which men have offered me. To Indra, the showerer (of benefits), the object of pious sacrifice: to me, (endowed) with many forms, (do you) my friends (offer sacrifices) for (the nourishment of my) person.

12. *Maruts*, verily, glorifying me, and enjoying boundless fame and food (through my favour), do you, of golden colour, and invested with glory, cover me in requital, verily, (with renown).

13. (Agastya,)—What mortal, *Maruts*, worships you in this world: hasten, friends, to the presence of your friends: wonderful (divinities), be to them the means of acquiring riches, and be not uncognisant of my merits.[2]

14 Since the experienced intellect of a venerable (sage) competent to bestow praise upon (you, who deserve praise, has been exerted for us; do you,

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1 Anuttamá te Maghavan nakir na: according to Sáyana, it is equivalent to whatever is said by thee, Indra, is true; á is an exclamation, implying assent or remembrance; anuttam is, that which is not thee or driven away, or, according to Mahidhara, na kena nás'itam, not destroyed or frustrated by any one.—Yajush, xxxiii. 79.

2 Esháṁ bhuta navedá me ritánám, be cognizant of these my truths; in Sáyana's interpretation, madiyánám avitathánám jnátáro bhavata.

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Maruts, come to the presence of the devout (worshipper), who glorifying (you), worships you with these holy rites.

15. This praise, *Maruts*, is for you: this hymn is for you, (the work) of a venerable author, capable of conferring delight[1] (by his laudations). May the praise reach you, for (the good of your) persons, so that we may (thence) obtain food, strength, and long life.[2]

---

1 Mándáryasya károh: Sáyana explains the epithet, stutiviseshair mandayituh: or stutibhir madasya prerayituh, causer of pleasure by praises: Mahidhara, on the same verse, Yaj. xxxiv. 48, has a variety of meanings; as, mám dárayati, one who has command of himself, who is vitarága, devoid of passion; or one who grants all desires, deriving mándárya from mandára, the tree of heaven, &c.

2 Isham vrijanam jiradánum: in this place, Sáyana renders the last term, jayasila dánam, donation connected with victory; but in the repetition of the stanza, at the end of the next Sukta, he explains it, chirakála jivanam, long life: Mahidhara makes it an epithet of food, and strength-conferring life, deriving it from ji for jiva, and radánu; Unádi aff.—Pan. vi. I, 66.

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FOURTH ADHYAYA.

ANUV'AKA XXIII. *Continued.*

SUKTA II. (CLXVII).

THE deities are the Maruts; the *Rishi* is Agastya; the metre *Tristubh*.

WE announce speedily, Maruts, your ancient greatness for your prompt appearance[1] as the sign of (the advent of) the showerer (of benefits)[2] O ye, loud-roaring Maruts, capable of doing all works, like unto sacrificial fuels (burning mightily)[3] on your being ready to go to a sacrifice, do ye exert your vigorous energies to their highest pitch as if it was to battle.[4]

2. Ever carrying the sweet (libation) like unto (one's) own begotten son, they, the destroyers (of intruders) sport delightedly at sacrifice: the *Rudras*[5] come to the offerer of salutations and oblations for (affording him) protection: they, who have sole control over their own strength,[6] do him no harm.

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1 The text has rabhasáya janmane: Max Muller has translated "for the robust host." We have however followed Sáyana.

2 The text has Vrishabhasya ketave: We have followed Sáyana in the translation. It may mean also for peforming sacrifice. Max Muller has translated "for the herald of the powerful Indra." The passage conveys two-fold meaning. It may mean either "as an indication of the approach of the sacrifice which showers benefits," or "an indication of the approach of clouds for as the Scholiast observes that a strong wind is the surest indication of a rising cloud.

3 Text is Edhá eva: Max Muller has translated "As with a trowel."

4 Max Muller has translated Yudtra eva "As with a sword."

5 The Rudras: It is said in the Puranas that the Maruts by dint of their asceticism, became the sons of Parvati and Siva.

6 The text is Sváyattwa valá: Wilson has translated it as powerful as they are. We have given a literal rendering.

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3. To him the presenter (of offerings) the all-protecting and immortal Maruts, (gratified) by the oblation, have given profuse riches: they, the bestowers of happiness, becoming, as it were, the friends (of the sacrificers), sprinkle the regions plentifully with wate..

4. These your horses, which traverse the quarters in their own strength,[1] proceed self guided:[2] all worlds and all dewellings are alarmed for marvellous is your advent (as people are terrorised) when spears are uplifted (in a battle.)

5. When your brilliant coursers make the mountains echo and traverse the summit of the firmament for the behoof of mankind; then all the forest lords[3] are alarmed at your approach, and the bushes wave to and fro, as a woman in a chariot.

6. Fierce Maruts, endued with a good understanding, and in a hand shorn of malevolence, you confer on us good understanding; when your moving lightning, having teeth, rends (the cloud) as a well-hurled weapon strikes the deer.[4]

---

1 The Scholiast explains the text as follows:—When the Maruts cover all the quarters by pouring down rain: he explains Tavishibih as "with their own strength in the shape of pouring down rain." Max Muller has translated: "you have stirred up the clouds with might." We have however followed the Scholiast faithfully.

2 The text has Swayatasah *i. e.*, "of themselves" *i. e.* without being guided by a charioteer.

3 The text has Vanashpati: literally 'forest lord': Trees are alarmed at the approach of a mighty wind.

4 Pas'wah sudhiteva barhaná: Sáyana connects Pas'un with krivirdati, the missile of the winds; because, he says, when the wind blows, animals are withered or chilled; but it seems more naturally related to what follows, as a well-placed weapon strikes animals.—*Wilson.*

We have however followed the text literally.

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7. Continuous givers, possessors of inexhaustible wealth, shorn of malevolence,[1] well-glorified at sacrifices, they worship the adorable (Indra) for (the sake of) drinking the *Soma* wine; for they know the first manly exploits of the heroe.

8. Maruts gratify, with infinite and complete enjoyments, him, whom you protect from evil-disposed sin the man whom, fierce, mighty and great (as you are) you defend from calumny, by (providing for) the nourishment of his sons.[2]

9. Maruts, all things that encompass well-being, are in your chariots; on your shoulders are weapons emulating one another's strength;[3] at your resting places on the road refreshments are ready;[4] the axles of your (chariot) wheels roll near them.[5]

10. Maruts, in your arms doing good to man, are many good things: on your breasts are golden (ornaments) brilliant and conspicuous: white garlands[6] (hang) on your shoulders; razor-like (edges) are in your adamantine weapons: the Maruts have various decorations as birds have (many-coloured) wings.

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1 The text has anátrinása, átardanarahitá, shorn of violence. The Scholiast also explains it as "who strike their enemies profusely."

2 Literally 'a son': but the proper meaning "descendants."

3 We have followed the text literally: Wilson has translated "on your shoulders abides emulous strength."

4 Prapatheshu khádayáh: the expression is worthy of note, as indicating the existence of accommodations for the use of travellers; the Prapatha is the Choltri of the south of India, the sarái of the Mahammedans, a place by the road-side where the traveller may find shelter and provisions.—*Wilson*.

5 We have followed the commentator: Wilson renders "the axle of your wheels holds them firmly together."

6 MaxMuller has translated "deer skins."

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11. Maruts, great, mighty, all-pervading, endued with lordly powers, manifest, afar off. as the deities (are made manifest) by the constellations; exhilarating, beautiful-tongued, making sound with your mouths, associated with Indra, lauded, (come to our sacrifice.)

12. Such, well-born Maruts, is your greatness; your munificence is continuous like the function of Aditi;[1] Indra deos not exceed by his own liberality what you confer upon the devout sacrificer.

13. Your friendship with us, Maruts, is well known and of long duration, for which, immortals (as you are, you) accept our ample laudation; having accepted our praise through this (your) favourable disposition towards mankind and having agreed to be their leaders, know all through acts.

14. Quick-moving Maruts, we multiply the long (onered ceremony) upon your mighty (approach), by which men acquire victory in war,[2] may we by those sacrifices obtain your wished-for (presnce).

15. This praise, Maruts, is for you; this hymn is for you, (the work) of a venerable author, capable of giving delight; may the praise reach you (for the good of your) persons so that we may by it acquire food, strength and longevity.[3]

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1 Aditer-iva [illegible] the act or obligation of Aditi, either the mother of the gods, of the earth, in what respects the comparison exists is not specified, except that the duration of both is the same, Aditi being identifiable with the universe, as by v. 10 of Hymn LXXXV, vol. I, p 230.

2 Max Muller has translated 'in the camp'

3 The text has awadannam, which the beholiest has rendered 'longevity.'

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SUKTA III (CLXVII)

THE first stanza is addressed to Indra; the rest to the Maruts; the *Rishi* is Agastya; the metre, *Trishtubh.*

1. May thy thousand benefits, Indra, come to us; may a thousand sorts of abundant food come to us, O master of Hari horses: may a thousand (sorts) of wealth come to exhilarate us: may thousands of quadrupeds be ours.

2. May Maruts with (means of) protection come to us; may they endued with most excellent knowledge, (come) with most praiseworthy and brilliant treasures. since their most excellent steeds the *Niyuts*, carry wealth even on the farther shore of the sea.[1]

3. In whom the water-shedding, golden-hued lightning, is fitly deposited like a chaplet (of clouds) moving in the firmament like the (splendidly-attired) wife of a man (of rank)[2] and distinguished in assemblies like a sacrificial hymn.[3]

---

1 Samudrasya chid dhanayanta pâra, bearing or collecting wealth, even on the farther shore of the sea; parasmin tire, on the other bank; however, this may be, more correctly, only metaphorical, meaning, the winds bring wealth, that is, rain, from the skirts of the horizon, or firmament.

2 Guhâ charanti manusho na yoshâ, going in the darkness of the sky, as if it was in privity or in secret, like the wife of a man, who, although, according to the commentator, is brilliantly attired, remains in the privacy of the female apartments; suveshántahpura eva madhye charati.

3 Sabhávati vidatheva sam vák: the Scholiast refers the first to the lightning, which at times, shows itself, as if in an assembly, sabhá; it may also, perhaps, refer to Yoshá, a woman who is not always restricted to the private chambers, but appears occasionally in public, as she certainly was accustomed to do in the days of the Veda, at least at religious ceremonials, like the hymn or prayer, which, on such occasions, is recited aloud.

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The white ever-moving Maruts have mingled with (their) associate (lightning), like (youths) with common women;[1] the formidable deities do not overwhelm heaven and earth (with rain) but advance their prosperity out of (friendly) regard.

5. Rodasi,[2] the own (wife) of the dispersers (of the clouds), with dishevelled hairs and mind devoted to her lords, woes then to associate with her; of effulgent form she has got upon the chariot of the rest-less (Maruts) as Surya[3] (ascended the car of the Aswinis) and comes hither (with the celerity) of the sun.

6. The ever-youthful Maruts have placed the young (Rodasi, lightning) in the brilliant (car) commingling (with them), and vigorous (in yielding rain) on sacrifices (being undertaken); then, Maruts, your sacrificer, presenting oblations, pouring out the *Soma* juice, and offering adoration, chants the sacred hymn.

7. I proclaim that greatness of the Maruts which is true and worthy of celebration, inasmuch as their high-minded, haughty, and ever-enduring (pride) supports a flourishing progeny.[4]

---

1 This means a public woman. (Sádháranyeva) the text is interesting as describing the manners of the period.

2 Rodasi usually means, as in the preceding stanza, heaven and earth; here it is said to signify the lightning, or the bride of the Maruts, Marutpatni vidyud-vá.

3 Suryeva, like Suryâ; the Scholiast understands by this appellation either the wife or the daughter of Surya; the latter is the more usual form of the legend.

4 There is no substantive in the hemistich; but the epithets, vrishamaná, ahamyuh, sthirá, being feminine, imply a substantive in the same gender, which the Scholiast renders by Rodasi, the wife of the Maruts, who by contributing to the fall of rain, assists in the sustenance of mankind.

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8. Mitra, Varuna, and Aryaman, defend (this) sacrifice from calumny and destroy unworthy objects; they cause the yet unfallen and showering (rains) to descend when Maruts, the water-yielding (season) gives increase to this (world.)[1]

9. None of us, Maruts, have attained either from near or from afar, the limit of your strength; those (Maruts) increasing in energy and vigour, overwhelm their enemies like an ocean.

10. Let us, who are beloved of Indra, glorify him today; let us glorify him tomorrow at the sacred rite; we shall glorify him in future as we did of old so that Ribhukshin may ever be favourable to us amongst men.

11. This praise, Maruts, is for you; this hymn is for you, (the work) of a venerable author capable of conferring delight (by his laudations); may the praise reach you for (the good of your) persons, so that we may thence obtain food, strength and long life.

ŚUKTA IV (CLXVIII)

THE deities and *Rishi* are the same. the first seven verses are in the *Jagati*, the last three in the *Tristubh* metre.

MARUTS your alacrity is uniform at every sacrifice, you hold all your actions[2] for the behoof of the celestials; do I therefore invite you to come hither by most

1 Vavridha im maruto dátivárah; the latter may refer to the Yajamána, when the phrase will be, when, Maruts, the worshipper, or he by whom the offering is presented, promotes this your increase.

2 In the shape of yielding rain.

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excellent hymns for your powerful protection of heaven and earth[1] and your beneficent praise.

2. They who are self-born, self-invigorated and tremulous (in movement) are as if embodied and created (to confer) abundant food and heaven; thousands in number as the undulations of water they are to be lauded when shedding water like cows (yielding milk.)

3. They, who are like *Soma* plants, with well-nourished branches[2] and then pressed out and are drunk; they abide like devoted adherents, in the hearts (of men); upon their shoulders hangs (a lance)[3] like a youthful woman, and in their hands a guard and a sword are wielded.

4. Mutually united, they come easily from Div. (the region of the Devas);[4] immortal Maruts, animate us by your own words; shorn of sin, present at many (sacrifices) brilliant-eyed the Maruts have shaken the firmest mountains.

5. Maruts, armed with thunder-bolts, who (standing) amongst you, sets you of yourselves in motion, as jaws are (set in motion) by the tongue; as clouds, yeilding rain, are driven, as a horse is driven during day so (those desirous of sustenance) excite you in various ways.

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1 The text has *Rodasi i.e.*, the region of the Devas and Prithivi (the kingdom of Prithu)

2 Triptánsavah-triptávayavah, having satisfied or well-nourished limbs; which, as applicable to the Soma creeper, may be rendered branches; the analogy of the comparison here between the Soma and the Maruts is not very obvious.—*Wilson.*

3 What is suspended on the shoulders of the Maruts, the text does not specify: Sáyana suggests, either a lance, s'akti, or the beauty of the arms, bhuja lakshmi.—*Wilson.*

4 It is clear that Maruts were a class of higher men or Devas who came to Prithivi (India) from the region of the Devas.

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6. Where, O Maruts, is the limit of the vast region (whence you come)[1] : where is the beginning of that to which you proceed: when you disperse the dense vapour like light grass and hurl down the brilliant rain-cloud by the thunder-bolt.

7. Proportionate to your wealth, Maruts, is your liberality; it is helped (by Indra), happiness-bestowing, brilliant, fruitful, favourable to the husbandman, propitious: it is like the gifts of a (rich man) quick (in yielding fruits) and like the victorious force of the *(Asuras)*.[2]

8. The moving waters (of the rivers) are arrested when the thunder-bolts utter the voice of the clouds; but the lightnings smile in the firmament when the Maruts sprinkle water on the earth.

9. Prisni bore the brilliant troop of the quick-coursing Maruts for the great battle (with the clouds), whereupon (mankind) immediately saw the desiderated food.

10. This laudation, O Maruts, is for you; this hymn is for you, (the work) of a venerable author capable of conferring delight: may the praise reach you for (the good of your) persons so that we may thence obtain food, strength and longivity.

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1 The text has *rajas* which may mean either *loka* (region) or *udaka* water: we prefer the former for it is natural for the denizens of *Prithivi* to enquire of them about the dimension of their region *Swarga*.

2 'Asuryeva' janjati, asurasya sarvábhibhavanti s'aktih: according to the Scholiast, the similitude consists in this, that, as the Asuras take from one to give to another, so the winds plunder the clouds to enrich the earth,—*Wilson*.

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SUKTA V. (CLXIX).

THE deity is Indra: the *Rishi* Agastya; the metre Tristubh.

THOU, Indra, art mighty for thou art protector and hast not abandoned the great Maruts; therefore, creator of the Maruts, favourably disposed towards us, grant us those blessings which are most dear to thee.

2. O thou having many men, the shedder of water for men and learned; they are, Indra, united (with thee); the host of Maruts is delighted for acquiring victory in battle, the instrument of happiness.

3. The weapon, Indra, is at hand for our (good); the Maruts send down the long-accumulated rain; Agni is blazing for the ceremony; the oblations encompass him as the waters (surround) an island.

4. Do thou, Indra, speedily grant us wealth (becoming thee and we shall gratify) the donor with a most worthy present: we, thy praisers, offer to thee, the ready giver of boons, the laudations that would propitiate thee; we nourish thee with sacrificial food as they cherish the bosom (of a female for the sake of replenishing it) with sweet (milk).

5. Thy riches, Indra, are most delighting[1] and helpful to one desirous to sacrifice: may those Maruts be propitious to us: the divine beings who were anxious to go first to the ceremony.

6. Go, Indra, to the mighty, rain shedding leaders (of the clouds) and put forth thy exertions (being stationed) in Antariksha;[2] for their broad-footed steeds

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1 Twe ráya Indra tos'atamah: or ráya may mean kinsmen or friends; that is, the Maruts.

2 Popularly firmament; but it refers to the region between *Swarga* and *Prithivi*.

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stand (firm) like the manly energies of an enemy in the field of battle.[1]

7. The noise of the formidable, dark-coloured, swift-moving and advancing Maruts is every where echoed; (the noise of them) who strike down their mortal (foes), gathering in a host against them with their own weapons, as (they strike down) a contemptible enemy.[2]

8. Associated with Maruts do thou Indra, the originator of all creatures, for thine own honour, pierce the sorrow-destroying receptacles of the waters, for thou, Indra, art glorified by the lauded divinities: may we obtain from thee food, strength and long life.

---

1 Tirthe naryah paunsyâni tasthu: 'arya is said to be for arch, satroh, of an enemy: tirthe, yuddhamárge, the way of battle: or, according to the Scholiast, it may be rendered, the broad-based, dark-coloured clouds stand like the manly armies of a prince, swáminah on the royal road, rájá-vithyám.—*Wilson*

2 So Sáyána interprets rináváram; otherwise, it might be thought to imply a debtor, as if the cloud was debtor to the winds for its contents.

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SUKTA VI. (CLXX.)

THE deity and *Rishi* as before, but the hymn is in the form of a dialogue between them;1 the first two verses are in the *Brihati* and the last three in the *Anushtubh* metre.

(INDRA speaks),—It is not certain what to-day or what to-morrow will yeild to us;[2] who comprehends this; verily the mind of any other (being) is of an unsteady (nature) and even that which has been profoundly studied is (in time) forgotten.[3]

2. (Agastya),—Why Indra, dost thou wish to kill us: the Maruts are thy brethern;[4] share with them (the offering) peacefully; destroy not us in enmity.

3. (Indra),—Wherefore, brother Agastya, being a friend dost thou treat me with disrespect? Truly we know what is in thy mind: thou dost not desire to give us any thing.

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1 The Scholiast cites the Nirukta, 1. 6 for the occasion of the dialogue: Agastya, having intended to offer a sacrifice to Indra, proposed to make offerings also to the Maruts, of which Indra complains; the object being evidently, what has been elsewhere indicated, the association of the Maruts with Indra in the worship addressed to the latter, apparently an innovation, and objected to by some of the worshippers of Indra.—*Wilson.*

2 Na nánam asti no swah, lit. it is not certain, nor is it tomorrow; but Sáyana and Yáska consider the first negative to imply to-day; it is not certain, Indra says, whether I shall receive any offering either to-day or to-morrow: hope or expectation of the future should not be entertained.—*Wilson.*

3 The latter portion of this stanza is not very clear: anyasya chittam abhi sancharenyam, utádhitam vi nasyati; literally, the mind of another is very wandering; although read, (it) perishes. Roth translates it; on the fickleness of the other (? what other)—rests the (well-grounded) expectation.—*Wilson.*

4 Being equally with Indra, the sons of Aditi, according to the Puránas; but here, probably, nothing more is meant than affinity of function.—*Wilson.*

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4. (Agastya),—Let the priests decorate the altar let them kindle the fire before; and then let us both consummate the sacrifice, the inspirer of immortal (wisdom).[1]

5. (Agastya), Thou, Vasupati, art the lord of riches; thou, Mitra, art the firm stay (of us) thy friends: Declare, Indra, along with the Maruts, (thy approval of our acts), and partake of the oblation offered in due season.

SUKTA VII. (CLXXI.)

The deities are the Maruts; the Rishi is *Agastya*; the metre *Trishtubh*.

I APPROACH you, Maruts, with this respectful homage, and with a hymn beg your favour against eager (foes): with minds pacified by our praises, suppress your anger, and let loose your horses.[2]

2. This praise, accompanied by offerings, Maruts, is for you, offered from the heart: accept it, divinities, with favour, and come with willing minds (to receive) these (laudations), for you are the augmenters of sacrificial food.

3. May the Maruts, now hymned, bestow happiness upon us: may Maghavan, now glorified, be propitious to us: Maruts, may all the ensuing days that may be expected by us prove gratifying, and full of enjoyment.

1 Some refer this stanza to Indra, but it seems more suited to Agastya; in which case the two are either the sacrificer and his wife, or the institutor of the ceremony and the officiating priest.

2 Take the horses out of your car, that you may not come back to the sacrifice in anger. this hymn again indicates a sort of trimming between the worship of Indra and of the Maruts.

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4. Maruts, through fear of that violent Indra, I fly, trembling, (from his presence): the oblations that had been prepared for you have been put away: nevertheless, have patience with us.

5. The rays of the ever-recurring mornings, favoured, Indra, by thy vigour, confer consciousness as they shine: showerer of benefits, ancient (of days,), bestower of strength, fierce, (and attended) by the fierce, Maruts, grant us (abundant) food.

6. Do thou, Indra, cherish the vigorous leaders (of the rains), be free from displeasure against the Maruts: overcoming (our) enemies along with the intelligent (Maruts), support us (so that) we may obtain food, strength, and long life.

SUKTA VIII (CLXXII).

THE deities and *Rishi* are the same; the metre is *Gayatri*.

MARUTS, of inseparable splendour, may your coming be marvellous, liberal benefactors, for our protection.

2. Maruts, liberal benefactors, may your bright destructive (shaft) be far from us: may the stone which you hurl be far from us.

3. Maruts, liberal benefactors, protect my people, (although I be) as insignificant as grass: lift us up that we may live.

SUKTA IX. (CLXXIII).

THE deity is Indra; the *Rishi Agastya*; the metre *Trishtubh*.

THE priests chant the heaven-ascending *Sáma*,[1] as thou knowest (it), for such (praise) do we venerate

1 The Sáma, the hymn that the Udgátri chants.

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as the cause of increase and conferrer of heaven, whence the kine, unimpeded,[1] do honour to the divine (Indra), who is seated on the sacred grass.

2. The showerer (of the oblation, the offerer of the sacrifice, assisted) by (the priests), presenting the oblations which have been provided by himself, adores (Indra), in order that he may hasten (to the rite), as a (thirsty) deer to the water. The mortal invoker (of the gods),[2] O mighty (Indra), whilst glorifying them who are desirous of praise, presents a twofold offering (to thee).[3]

3. The invoker (of the gods, Agni,) pervades the measured stations (of the altars), and accepts that (oblation), which is the germ of the year and of the earth; as a horse neighs when bringing (the offering to Indra), as a bull bellows like a messenger proclaiming (his message) between heaven and earth.[4]

4. We offer to him, (Indra), the most pious (oblations): the worshippers of the gods present to him substantial (adorations):[5] may he, of conspicuous lustre, standing in his car, and light-moving like the A'swins, be gratified (by our worship).

5. Glorify that Indra who is mighty, who is a hero, possessing abundant wealth, standing in his car, a

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1 Gávo dhenavah: the latter is interpreted adabdhá, unimpeded, unharmed; the cows may be the rains.

2 The priest, or the institutor of the sacrifice.

3 Either of praise and oblation, or in the capacity of the institutor of the ceremony and his wife.

4 The application of the similes is not very obvious; but they may be intended to illustrate the roaring of the sacrificial fire.

5 Chyautnáni is, properly, causing to fall down, but Sáyana explains it by dridhání, firm, hard.

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valiant combatant against adversaries, the wielder of the thunderbolt, the disperser of all-enveloping gloom.

6. Heaven and earth are insufficient for the girth of that Indra, who, with his greatness, rules over the leaders (of sacrifice): as the atmosphere encompasses the earth, so he encompasses (the three worlds), and, being the master of the rain, he upholds the sky as well as the firmament and the earth.[7]

7. Those people, who jointly worshipping Indra, diligently endeavour, O hero, to propitiate thee, the invigorator in combats, the guide in the right way: provide, for his gratification, with sacrificial viands.

8. The libations (offered) to thee are, verily, the cause of happiness, since the divine waters (effused) in the firmament for the benefit of mankind afford thee satisfaction. All praise, Indra, is acceptable to thee, and thou rewardest with understanding those who praise thee.

9. May we be, as it were, thy valued friends, O Lord, and obtain our desires, like those (who gain their objects) by the praise of princes. May Indra, propitiated by our eulogiums, be brought to the sacrifice by our hymns.

10. Emulous in commendation, like (those contending for the favour) of men, may Indra, the wielder of the thunderbolt, be equally (a friend) to us: like those who, desirous of his friendship, (conciliate) the lord

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1 Opas'am iva vibharti: opas'am may mean, near to and be inferentially applied to the earth and sky, as contiguous to heaven: but according to Sáyana, it also means 'a horn,' in which case the ellipse may be supplied, he upholds the sky as easily as a bull bears his horns.'

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of a city[1] (ruling) with good government, so do our intermediate (representatives) propitiate (Indra) with sacrifices.

11. One man propitiates Indra, augmenting (his vigour) by sacrifice; another, who is insincere, worships (him), with mind averted (to worldly thoughts): (to the first he is) like a lake to a thirsty (pilgrim) near a sacred spot; (to the other) like a long road, which retards the end (of the journey).[2]

12. Indra, associated with the Maruts in battles (with the clouds), abandon us not;[3] for a share of the offering is set apart, mighty one, for thee, for whom, the shedder of rain and accepter of oblations, the worship is offered with oblations, whilst the hymn glorifies the Maruts.

13. This hymn, Indra, is addressed to thee. Lord of steeds, learn by it the way to our sacrifice, and come hither for our good, that we may thence obtain food, strength, and long life.[4]

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1 Mitráyuvo na purpatim purah swáminam, the master or governor of a city.

2 The application of these comparisons is not very distinct, and it might be thought that they refer to the individuals mentioned in the first half of the stanza; but they are rather more intelligible as applied to Indra.

3 This stanza occurs in the Yajush, III. 46; the explanation is much the same, except the Mahidhara supplies the ellipse by nás'aya instead of tyákshih, do not destroy us.

4 This hymn is in general elliptical and obscure.

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SUKTA X. (CLXXIV.)

THE deity, *Rishi*, and metre, are the same.

THOU, Indra, art king: they who are gods (are subject) to thee: therefore, scatterer (of foes), do thou protect and cherish us men: thou art the protector of the good, the possessor of wealth, the extricator of us (from sin), thou art true, the investor (of all with thy lustre), the giver of strength.

2. Thou hast humbled the people, suing for pardon,[1] when thou hadst destroyed their seven new cities: thou, irreproachable, hast dispersed the flowing waters: thou hast destroyed Vritra, for the sake of the youthful Purukutsa.[2]

3. Go to the cities inhabited by the *Rakshāsas*,[3] and thence to heaven (attended), receiver of many sacrifices, by those who (attend thee). Defend, like a lion,[4] the untamed, quick-moving Agni, that he may abide in his dwelling, fulfilling his functions.

4. Let (thy foes, Indra,) humbled by the might of thy thunderbolt, rest in their own station,[5] for

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1 Dano vis'a Indra mridhravâchas is translated by Yâska, make liberal men soft-spoken, dânamanaso manushyân Indra mriduvâchah kuru.

2 The verse admits, according to the commentator, of a different explanation, more consistent with current acceptation, ruṛhi; viz., thou hast made the subject (rain) soliciting forbearance, descend (in showers): when thou hadst rent asunder the gliding, world-filling (clouds), then, irreproachable one, thou didst make the waters flow in channels, and didst open the chief cloud for young Purukutsa.

3 Vritah s'ura patnih, Sâyana explains, rakshobhih pâlayitâ vritah-purih.

4 As a lion protects the forest, in which his lair is, from the depredations of other animals.

5 In the firmament, the enemies are the clouds.

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thy glory. when thou movest, (armed) with thy weapon, thou sendest down the waters: arresting thy horses, increase, by thy power, (the abundance of) food.

5. Bear, Indra, with thy obedient horses, as swift as the wind, (the sage) Kutsa, to that ceremony (to which) thou desirest (to convey him): let the sun bring near the wheel of his chariot, and let the thunder-armed advance against his opponents.

6. Indra, lord of steeds, invigorated by our animating praise, thou hast slain those who make thee no offerings, and disturb thy worshippers; but they who look upon thee as (their) protector, and are associated for (the presentation of sacrificial) food, obtain from thee posterity.

7. The sage praises thee, Indra, for the grant of desirable (food), since thou hast made the earth the bed of the *Asura*: Maghavan has made the three (regions)[1] marvellous by his gifts, and has destroyed for (the prince) Duryoni (the *Asura*,) *Kuyavácha*,[2] in combat.

8. The sages have celebrated thy everlasting (as well as thy) recent (exploits, in achieving which) thou hast endured many injuries in putting an end to war: verily, thou hast demolished the hostile and undivine cities; thou hast bowed down the thunderbolt of the undivine *Asura*.

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1 The text has only tisrah, to which the Scholiast adds bhumih either earth in three respects, as identical with the three rituals of the Darsa, or lunar periods; the Pasu, or victim; and Soma, or libation; or as implying earth, firmament, and heaven.

2 We have a Kuyava in the first book, vol. i. p. 268, but not in connection with Duryoni.

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9. Thou, Indra, art the terrifier (of thy foes): thou hast made the trembling waters overspread (the earth) like flowing rivers :[1] but, hero, when thou fillest the ocean, thou hast protected in their well-being Turvas'a and Yadu.[2]

10. Be thou, Indra, at all times our especial defender; the preserver of our people, the bestower of strength upon all these our emulous (followers); that we may obtain food, strength and long life.

SUKTA XI (CLXXV.)

THE deity is Indra; the Rishi *Agastya*; the metre of the first verse is a kind of *Brihati*; of the last, *Trishtubh*; of the rest *Anushtubh*.

1. Lord of steeds, thou art exhilarated when the sacred (*Soma* juice) has been imbibed by thee as by its (appropriate) vessel; for to thee, showerer (of benefits), it is exhilarating, inebriating, invigorating, the yielder of delight, (satisfying as) food, and the giver of a thousand (pleasures)

2. May our *Soma* libation reach you, (for it is) exhilarating, invigorating, inebriating, most precious: it is companionable, Indra, enjoyable, the over-thrower of hosts, immortal.

3. Thou art a hero, a benefactor, accelerate the vehicle of man (that bears him to heaven); consume

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1 Sirâh na sravantih: the commentator says Sirá may be the name of a certain river; one put for many.

2 Párayá Turvasam Padum swasti: Sáyana explains páraya by apálayah, thou hast protected, and swasti by avinás'am, without loss of detriment: or páraya might mean, bear across, convey over to safety.

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mighty one, the irreligious *Dasyu*, as a (wooden) vessel is burnt by fire.

4. Sage Indra, who art the lord, thou hast carried off by thy strength one wheel of (the chariot of) the sun. Take up thy bolt for the death of Sushna, and proceed with thy horses, swift as the wind, to Kutsa.[1]

5. Thy inebriety is most intense; nevertheless, thy acts (for our good) are most beneficent. Thou desirest, bountiful giver of horses, that (both thy inebriety and thy beneficence should be the means of) destroying enemies and distributing riches.[2]

6. Inasmuch, Indra, as thou hast been the (giver of happiness to thine ancient economiasts, like water to one who is thirsty, therefore I constantly repeat this thy praise, that I may thence obtain food, strength and long life.

SÚKTA XII (CLXXVI.)

THE deity and *Rishi* are the same; the metre is *Anustubh*, except in the last verse, in which it is *Trishtubh*.

1. *Soma*, exhilarate Indra (at the sacrifice we offer), for the sake of obtaining wealth: pervade him, showerer (of benefits), for when imbibed thou art the annihilator (of enemies), and sufferest not a foe to be nigh.

2. Pervade with our praise him who is the sole sustainer of men, to whom the oblation is presented, and

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1 Or kutsa may mean the thunderbolt; but the defence of the Rájarshi against Sushna, or of mankind against drought, has been before alluded to.—See vol. i. pp. 29, 137, 171.

2. The epithets, being in the dual number, refer, according to the commentator, to the mada, intoxication; and kratu, the acts of Indra.

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who, the showerer (of benefits), causes (every desire) to bud like barley.

3. In whose hands are all the treasures (that are desired by) the five classes of beings: destroy, Indra, him who oppresses us; slay him, (as if thou wast thyself) the heavenly thunderbolt.

4. Slay every one who offers not libations, however, difficult to be destroyed: slay every one who is no delight to thee: bestow upon us, his wealth, for the pious (worshipper) deserves it.

5. Soma, thou protectest him in whose prayers, doubly devout, there is the combination (of praise and oblation) protect, especially, Indra in war; protect the vigorous Indra in battles.

6. Inasmuch, Indra, as thou hast been the giver of happiness to thine ancient encomiasts, like water to one who is thirsty, therefore I constantly repeat this thy praise, that I may thence obtain food, strength and long life.

SUKTA XIII (CLXXVII.)

THE deity and *Rishi* are the same; the metre is *Anustubh*, except in the last verse, in which it is *Trishtubh*.

MAY Indra, who is the cherisher of men, the benefactor of mankind, the lord of men, the adored of many, (come to us). Indra, who art praised (by us), and art desirous of the oblation, harness thy vigorous steeds, and come down to me for (my) preservation.

2. Mount, Indra, thy steeds, who are young and vigorous,[1] tractable to prayer, and harnessed to a

1 We have in this hymn, as we have had in others, a prodigal repetition of the words varshá and Varshanam: showering, shedding, effusing; the horses are vrishaná; the car is varshana Indra is vrishabha.

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bounty-shedding car: come down with them to us. We invoke thee, Indra, the libation being poured out.

3. Ascend thy bounty-shedding car, for thee the *Soma*, the showerer of benefits, is effused, the sweet libations are prepared. Bounty-shedding Indra, having harnessed them, come with thy vigorous steeds for the good of mankind; come with thy rapid (car) to my presence.

4. This is the sacrifice offered to the gods: this is the offering of the victim;[1] these are the prayers: this Indra, is the *Soma* juice: the sacred grass is ready strewn: come, therefore, Indra, quickly, sit down, drink (the libation): here let loose thy steeds.

5. Glorified by us, Indra, come to (our) presence to accept the prayers of the venerable offerer (of the oblation); so that, we may ever enjoy prosperity through thy protection, and thence obtain food, strength, and long life.

SUKTA XIV (CLXXVIII.)

THE deities, *Rishi*, and metre, are the same.

INASMUCH, Indra, as the praise by which thou art (induced to bestow) protection on thine adorers is heard (by all), therefore disappoint not the desire (that would raise us) to greatness: may I obtain through thy (favour), all things that are obtainable by men.

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the Soma is vrishan; and so on, showing poverty both of ideas and expressions.

1 Ayam miyedha: the latter is explained as an epithet of Yajna, derived from medha, which, according to a text cited by the commentator, is the same as pasu, a victim.

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2. Let not the royal Indra frustrate those our actions, which the sisters, (Day and Night,)[1] are directing to their object. May these invigorating offerings propitiate him, so that he may bestow upon us friendly (regard), and (abundant) food.

3. Indra, the hero, the victor in battles, along with the leaders (of his hosts, the Maruts,) will hear the invocation of his supplicating worshipper, and when disposed to accept his praises, will, of his own accord, drive his chariot close to the donor (of the oblation).

4. Verily, Indra, through desire (of sacrificial) food, is the devourer (of that which is presented) by (his) worshippers, and overcomes (the adversaries) of his friend: in the many-voiced assembly (of men), Indra, the faithful (performer of his promise), commending the (piety) of his worshipper, approves of the (offered) food.

5. By thee, opulent Indra, may we overcome our mighty and formidable enemies: thou art our protector: mayest thou be propitious to our prosperity, that we may thence obtain food, strength, and long life.

SUKTA XV (CLXXIX.)

THERE is no deity, properly speaking, to this *Sukta*; but Rati, the goddess of pleasure, is suggested by the Scholiast as taking the place of one; the *Rishis* are the supposed interlocutors, *Agastya*, his wife, *Lopamudrá*, and certain disciples of the sage who have overheard the conversation; the metre is *Trishtubh*.

(LOPAMUDRA'),—Many years have I been serving thee diligently, both day and night, and through mornings,

1 Swasárá, lit. sisters, may mean as explained in the text; or it may imply the associated institutor of the rite and the officiating priest; or it may mean the fingers which are employed in ritual manipulations.

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bringing on old age: decay now impairs the beauty of my limbs: what, therefore, is now (to be done): let husbands approach their wives.

2. The ancient sages, disseminators of truth, who verily, conversed of truths with the gods, begot (progeny), nor thereby violated (their vow of continence,) therefore should wives be approached by their husbands.

3. (Agastya).—Benance has not been practised in vain: since the gods protect us, we may indulge all our desires: in this world we may triumph in many conflicts, if we exert ourselves mutually together.

4. Desire either from this cause or from that,[1] has come upon me whilst engaged in prayer and suppressing (passion): let Lopamudrá approach her husband:—the unsteady female beguiles the firm and resolute man.

5. *(Pupil)*,—I beseech the *Soma* juice, which has been drunk in my heart,[2] that it may fully expiate the sin we have committed;[3] man is subject to many desires.

6. Agastya, a venerable sage, working with (fit)

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1 Ito-amutah kutas'chit, from such cause, from this, or from that; from your society or from the influence of the season, as spring and the like; or from the suggestions of this world or next; are the explanations of the Scholiast.

2 Antito hritsu pitam, drunk mentally, not actually, is probably intended.

3 The sin of listening to the conversation of their Guru with his wife; according to Saunaka, the repetition of this and the following verse expiates sin in general, and secures the accomplishment of all desires.

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implements,[1] desiring progeny, offspring, and strength,[2] practised both classes (of obligations),[3] and received true benedictions from the gods.

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1 Khanamánah khanitraih, lit, digging with tools; that is, effecting his objects by appropriate means, earning his reward by sacrifice and hymns.

2 Prajám apatyam balam ichchhamánah: prajá is distinguished by the Scholiast as implying repeated successions, descendants, and apatya as signifying more immediate descent, sons, grandsons.; or prajá may mean descendants.

3 Káma and tapas, desire and devotion; the duties of domestic as well as ascetic life.

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ANUVA'KA XXIV.

SUKTA I (CLXXX).

THE deities are the As'wins; the *Rishi* is Agastya; the metre is *Trishtubh.*

A'SWIN, your horses are traversers of the (three) regions, when your chariot proceeds to (its desired) quarters; the golden fellies of your wheels grant (whatever is wished for): drinking the *Soma* juice, you participate in the morning (rite)

2. Direct downwards (the course) of your (car) swift moving, variously going, friendly to man, and to be especially venerated, when, all adorable, your sister (dawn) prepares (for your approach), and (the institutor of the ceremony) worships you, drinkers of (the *Soma*) juice, for the sake (of obtaining) strength and food.

3. You have restored milk to the cow: you have (brought) down the prior meture (secretion) into the unripe (or barren udder) of the cow: the devout offerer of the oblation worships you, whose forms are truth, (as vigilant in the midst of the ceremony), as a thief (in the midst) of a thicket.

4. You rendered the heat as soothing as sweet butter to Atri; wishing (for relief), and invested it with coolness, like water: therefore, for you, As'wins, leaders (of rites), the fire-offering (is made);[1] to you the *Soma* juices ran like chariot wheels (down a declivity).

5. Dasras, may I bring you, by the vehicle of my prayers (hither), to bestow (upon me your aid), like the infirm son of Tugra: heaven and earth combine

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1 Tad vám pas'wa ishti: Pas'u is interpreted by the commentator 'fire,' agreeably to the text, Agnih pas'ur-ásit, Agni was the victim; and the phrase implies that the oblations are presented through fire to the Ashvins.

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(to worship you) through your greatness: may this, your aged (worshipper), adorable (As'wins), enjoy long life, (exempt) from sin.

6. Bountiful givers, when you yoke your horses you replenish the earth with viands: may this your worshipper be (swift) as the wind to propitiate and please you, that, through your great (favour), he may, like a pious man, obtain food.

7. Your sincere adorers, we verily praise you in various ways. The pitcher has been placed (ready for the *Soma*-juice).[1] Irreproachable As'wins, showerers (of benefits), drink freely of the juice in the presence of the gods.

8. As'wins, Agastya, eminent amongst the leaders of men, arouses you daily with numerous (invocations), like an instrument of sound,[2] for the sake of obtaining a manifold (flow) of a torrent (of rain).

9. When, by the virtue of your chariot, you come (to the sacrifice), and when, like the ministering priest, (after discharging his function), you depart, gliding away, you give to the devout (worshippers a reward), though it be store of good horses: may we be enriched, Nâsatyas, (by your favour).

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1 Vi panir hitâvân: Sâyana proposes first, to explain pani by drona-kalasa, the jar or vessel into which the *Soma*-juice, after expression, is strained through a filter; but he then suggests that pani may have its more usual sense of a merchant or trader, and hitâván, instead of 'being placed,' may mean opulent; in which case *vi* will have the force of viyujyatám, let him be separated; implying, let the niggardly rich man who does not offer worship be cast off: the Nitimanjari appears to have had a different, but scarcely correct reading, ahavih pani, a niggard offering, no oblation.

2 Kárâdhuniva, from kárá, sound, s'abda; and dhuni, generating, utpádayitá, such as the conch shell and the like, s'ankhádi sa iva.

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10. We invoke to-day, As'wins, with hymns, for the sake of good things, your praise-worthy chariot of undamaged wheels, and traversing the sky, that we may obtain (from it) food, strength, and long life

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SUKTA II. (CLXXXI.)

THE deties, *Rishi*, and metre, are continued.

WHEN, beloved (As'wins), do you bear aloft (the materials) of food and riches, that, desirous of the sacrifice, you may sent down the rain: this sacrifice offers you adoration, givers of riches, protectors of men.

2. As'wins, may your horses, pure, rain-drinking, swift as the wind, heaven-born, quick-moving, fleet as thought, vigorous, well-backed, and self-irradiating, bring you hither.

3. As'wins, excellent and steady, may your chariot, vast as the earth, broad-fronted, rapid as the rain, (fleet) as thought, emulative[1] and adorable, come hither for (our) good.

4. Born here (in the middle region) and here (in the the upper region),[2] you are glorified together, as faultless in your forms and (perfect in your own many excellences):[3] one (of you), the victorious son (of the firma-

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1 Ahampurvah, I first, is usually applied to a warrior, one who would be first in battle: Sáyan. wuold explain it here intelligent, manaswin; or very generous, atyudárah.

2 Iheha játâ, literally, born here and here, iha and iha: the Scholiast supplies the amplification, identifying the As'wins with the Sun and Moon.

3 Arepasá tanwá námabhih swaih; or arepasá may mean, free from sin, according to the commentator, apápau, alluding to the legend of the decapitation of Dadhyanch, vol. i, p 216, by which act, with reference to its result, no sin was incurred.

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ment), the devout (promoter) of sacred sacrifices, the other, the auspicious son of heaven,[1] (each) upholds (the world).

5. As'wins, may the golden-coloured (car of one of you), traversing at will the quarters of space,[2] come to our dwellings; may mankind encourage the horse of the other by food, by friction and by shouts.

6. (One of you), the disperser (of the clouds)[3] like Indra, the annihilator (of his foes) desirous of the oblations proceeds, (bestowing) abundant food. (Devout, worshippers) cherish with the (sacrificial) viands (the faculties) of the other for the sake of favours, which flow upon as like swelling rivers.[4]

7. As'wins, creators, the perpetual threefold hymn, addressed to you, has been uttered (to secure) your steady (favour): thus glorified, protect him who solicits (your bounty), and whether moving or resting, hear his invocation.

9. The wise offerer of oblations, like Pushan, praises you, As'wins as (he would praise) Agni and

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1 As the same with the moon and sun, one As'win may be termed the son of the midddle region or firmament; the other, the son of the upper region, heaven or sky.

2 Nicheruh kakuho vasám anu: kakuha may be an epithet of ratha, signifying best, s'reshtha; but it seems unnecessary to depart from its more usual meaning of points of the horizon.

3 S'aradwán, which is variously interpreted: it may be synonymous with s'aranaván, blighting, withering as leaves; or many-yeared, old, eternal, bahu-samvatsarah; or autumnal, with reference to one of the As'wins as the moon, s'arat-kála ván.

4 This and the preceding stanza are not very explicit in the comparison which is imitated between the functions of the two As'wins, for the use of anyasya, of the other, in the second half of the verse, is all that intimates that ekasya, of the one, is understood in the first half.

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Ushas,[1] (at the season) at which I invoke you, praising with devotion, that we may thence obtain food, strength, and long life.

SUKTA III (CLXXXII.)

The Deities, *Rishi*, and metre, as before.

The information, sage (priests), has been received: be ready with your praises, for the (benefit-)showering car (of the As'wins has arrived): propitiate (the divinities), for they show favour to the doer of good works: they are entitled to praise, rich in benevolence to mankind,[2] the grandsons of heaven, and observers of holy rites.

2. Dasras, in truth most imperial,[3] adorable, swifter than the winds, and eminent in good works, riders in a car, and most distinguished charioteers, bring hither your car, full heaped up with ambrosia, and with it come, As'wins, to the donor (of the offering).

3. What make you here, As'wins; why do you tarry, (where) any man who makes no oblation is respected: humble him; take away the life of the niggard; grant light to the pious man striving to speak your praise.

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1 Alluding to the time at which it is especially proper to worship the As'wins, the morning sacrifice.

2 Vis'palávasu, having wealth, vasu, which is cherishing pala for pála; mankind, viz; or the compound may refer to the legend of the iron or golden leg given to Vis'pa'lá.—See vol. i. p. 311,

3 Indratamá, superlatively Indra: so presently, Maruttamá, superlatively Maruts; the latter may also mean, according to Sáyaná, of moderated passions, mild, gentle, mitaráginau; or not noisy mitarávinau.

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4. Annihilate, As'wins, the dogs who bark at us: slay them warring (against us): you know their (means of harm): render every word of him who praises you affluent in precious (reward): accept Nâsatyas, both of you, my praise.

5. You constructed a pleasant, substantial, winged bark,[1] borne on the ocean waters for the son of Tugra, by which, with mind devoted to the gods, you bore him up, and quickly descending (from the sky,) you made a path for him across the great waters.

6. Four ships[2] landed into the midst of the receptacle (of the waters), sent by the As'wins, brought safe to shore the son of Tugra, who had been cast headlong into the waters (by his foes), and plunged in inextricable darkness.

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1 Plava, a raft, a float.

2 Chatasro návah, four boats or ships: in this and all the other expressions in this hymn, referring to the legend, it is impossible to dispute the applicability of the text to the story: the authenticity of the narrative, depending solely upon tradition, may be questionable enough, but its purport is fully borne out by the expressions of the text, in this and half a dozen other places, in which the incidents are alluded to. Professor Roth has not merely questioned the accuracy of the translation, but has confidently asserted that there is no mention of the 'sea' in the text: grounding his assertion, apparently, upon 'Samudra,' meaning the antariksha, or mid-heaven, as well as the ocean; how Bhujyu should have fallen into jeopardy in the sky, how he should have got there at all, might have induced a cautious critic to hesitate before he would restrict the meaning of Samudra to antariksha; but in this place, and in several others, there is no room for an equivocal meaning: sindhu, kshodas, arnas, are none of them included amongst the synonymes of antariksha; in one place, indeed, the text seems to have made a provision against a mis-apprehension, by placing the scene of the adventure, arnasi samudre, in the water—samudra: however, if any further proof were necessary, the specification of návah, in this verse, is decisive of the sense in which the whole is to be understood.

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7. What was the tree that was stationed in the midst of the ocean, to which the supplicating son of Tugra clung: as leaves (are caught hold of) for the support of a falling animal:[1] you, As'wins, bore him up to safety, to your great renown.

8. May the praise which your devout adorers have uttered be acceptable to you, Nasátyas; leaders (in pious rites): be propitiated to-day by the libations of our assembly, that we may obtain food, strength, and long life.

SUKTA IV (CLXXXIII.)

THE deities, *Rishi*, and metre, are continued.

SHOWERERS of benefits, harness the car which has three benches, three wheels, and is as quick as thought; with which, embellished with three metals,[2] you come to the dwelling of the pious (worshipper), and in which you travel like a bird with wings.

2. Your easy-rolling car alights upon the earth, where, favourable to the sacred rite, you stop for the sake of the (sacrificial) food: may this hymn, promotive of your personal (welfare), be associated with your forms, and do you unite with the dawn the daughter of heaven.

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1 Parná mrigasya pataror -iváraabhe: the passage is not very clear, and Sáyana's explanation does not remove the difficulty; he explains mriga by márjayitri sodhayitri, a sweeper, a cleaner; and renders the whole, like leaves for the support or prop in the occurrence of injury, and the like, of a sweeper when falling, patanas'ilasya, marjayituh s'odhayitur-himsáder-árabhe álambanáya parnániva, as they are sufficient for support táni yathálambanáya prabhavanti-tad-vat.

2 Gold, silver, and copper according to Sáyana.

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3. Ascend your rolling car, which approaches the sacred rite of the offerer of the oblation; the car in which Nâsatyas, leaders, you purpose to come to the sacrifice, and to proceed to the dwelling (of the worshipper) for (bestowing upon him) offspring, and for his own (good).

4. Let not the wolf, let not the she-wolf, harm me, safe (in your protection); abandon me not, nor deliver me (to another.) This your share (of the offering) is prepared; this prayer, Dasras, (is addressed) to you; these treasures of *Soma* juice are for you.

5. Gotama, Purumilha, Atri, (each), offering oblations, invokes you for his protection: like unto a wayfarer, who (makes for his intended direction) by a straight (path), do you, Dasras, come (direct) to my invocation.[1]

6. (Through your aid), As'wins, we cross over this (limit of) darkness; to you this (our) hymn has been addressed; come hither by the paths traversed by the gods, that we may obtain food, and strength, and long life.

1 Sáyana rather considers the simile as applicable to the person invoking the As'wins, as the directest path to the realisation of his wishes.

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FIFTH ADHYA'YA.

ANUV'AKA XXIV. *(Continued.)*

SUKTA V. (CLXXXIV.)

THE deities, *Rishi*, and metre as before.

WE invoke you two, (As'wins), to-day; the same two on any other day; when the morning dawns. Nâsatyas, grandsons of heaven, wherever you may be, the pious reciter (of the hymn) invokes you with praises on behalf of the liberal donor (of the offering).

2. Showerers (of benefits), rejoicing in (our) libations, make us happy, and destroy the niggard (withholder) of offerings; hear, leaders, with your ears, my praises addressed to you with pure words, for you are seekers (after praise), you are retentive (of laudation).

3. Divine As'wins,[1] in whom is no untruth, (darting) like arrows to acquire glory, and to carry off Suryâ,[2] to you are addressed the prayers that are recited at holy rites, for (the completion of the uninterrupted, sin-removing (sacrifice),[3] as ancient ages (offered them).

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1 The text has simply Pushan, which is, properly, an appellation of a form of the sun: it is here said, by the Scholiast, to indicate both the As'wins, the one as the sun and the other, understood as the moon.

2 The commentator adds to the legend, that besides Suryá, a prize was offered of a hymn of a thousand stanzas, which the As'wins also won; but at the request of Agni and other competitors, they gave to them portions of the hymn.

3 Varunasya bhureh is interpreted by the Scholiast, avichchhinnasya varunasya-phalapráptibandhaka pápanivárakasya yágasya, of the uninterrupted sacrifice which is obstructive of the sin that intercepts the reward the expression is unusual.

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4. Receivers of the oblation, may your liberality be displayed towards us: be pleased with the hymn of the venerable author, so that men may honour the institutor of the ceremony, as (they honour) you, liberal donors, for the sake of renown.

5. As'wins, possessors of wealth, this sin-removing hymn has been addressed to you, together with respectful (oblations): Nâsatyas, be favourable to Agastya; come to his dwelling for conferring on him) progeny, and for his own (good).

6. (Through your aid), As'wins, we cross over the limit of darkness: to you this (our hymn) has been addressed: come hither by the path traversed by the gods, that we may obtain food, strength, and long life.

SÚKTA VI. (CLXXXV).

The deties are Heaven and Earth; the *Rishi* and metre as in the last.

WHICH of these two, (Heaven and Earth), is prior, which posterior; how were they engendered; (declare), sages, who knows this? verily, you uphold the universe of itself, and the days and nights)[1] revolve as if they had wheels.

2. Footless and motionless, they sustain numerous moving and footed races, as a son is even (nursed) on

1 Ahani chakriyeva, two days as if wheeled; that is, the succession of day and night each of which may be considered in turn as preceding or following the other, like the rotation of a wheel. See also Yáshka, III. 22.

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the lap of his parents: defend us, Heaven and Earth, from great (danger)[1]

3. I solicit of Aditi[2] wealth, without pain or decay, like heaven (in its fullness of enjoyment,) exempt from injury, and abounding in food: grant, Heaven and Earth, such wealth to him who praises you: defend us, Heaven and Earth, from great (danger).

4. May we ever be (devoted to) that Heaven and Earth, who are not subject to annoyance, who satisfy (all beings) with food, who have the gods (and men) for sons. and who are both endowed with the double (condition) of the divine days (and nights):[3] defend us, Heaven and Earth, from great (danger)

5. Going always together, equally young, and of the like termination, sisters, and kindred, and scenting the navel of the world, placed on their lap as its parents:[4] defend us, Heaven and Earth, from great danger.

6. I invoke to the sacrifice, for the preservation of gods (and men), the two vast, all-supporting, and mighty parents (of the rain and corn); who, beautiful in form, sustain ambrosial (showers); defend us, Heaven and Earth, from great danger.

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1 Rakshatam no abhwát: abhwa means merely great—the substantive has to be supplied: according to Sáyana, it is, from sin as the cause of great danger,—mahato bh yahetoh pápât.

2 Aditi is here said to mean the firmament.

3 Ubhe devánâm ubhayebhir-ahnám: aham, according to the Scholiast, implies night as well as day.

4 Abhijighranti bhuvanasya nabhim pitror-upasthe: the meaning is not very obvious: nabhi, according to Sáyána, here means 'water' udakam, as the binding of all beings,—bhutajátasya bandhakam; and which may be regarded as the child of heaven and earth, as they both contribute to its production,—ubhayor udakapradattwam: or the two here mentioned may imply water and the oblation, which are also connected

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7. I glorify with reverence, at this sacrifice, (the two), who are vast, expansive, multiform, infinite, auspicious; who support (all beings) by their bounty: defend us, Heaven and Earth, from great danger.

8. May this sacrifice be the means of expiating those offences which we may have committed against the gods, against a friend at any time, against a son-in-law;[1] defend us, Heaven and Earth, from great danger.

9. May both these, accepting praise, and friendly to man, be favourable to me: may they both be associated as guardians for my protection: deities, we your adorers, propitiating you with (sacrificial food, desire ample (wealth), for the sake of making liberal donations.

10. Endowed with understanding, I repeat to Heaven and Earth this initial praise, to be heard around: may paternal (heaven) and maternal (earth) preserve us from reprehensible iniquity; and ever nigh defend us with their protection.

11. May this (hymn), Heaven and Earth, be successful; (the hymn) which, Father and Mother, I repeat to you both on this occasion; be ever with your protection in the proximity of those who praise you;[2] that we may obtain food, strength, and long life.

---

1 Jáspatim vâ: Jáh, it is said, means 'daughters;' patim is, as usual, lord or husband.

2 Devánám avame: the first is interpreted stotrinám, 'of praisers.'

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SUKTA VII. (CLXXXVI).

THE deities are the Vis'wadevas; the *Rishi* is Agastya; the metre, *Trishtubh.*

MAY the divine Savitri, the benefactor of all men, come benignantly to our solemnity, together with the divinities of earth, and do you, who are (always) young, willingly present at our sacrifice, exhilarate us, as (you exhilarate) the whole world.[1]

2. May all the triumphant gods, Mitra, Aryaman, Varuna, equally well pleased, come (to our rite): may they all be propitious to us: may they not leave us in want of food, after overcoming (our foes).

3. I praise with hymns, (O gods), your best beloved guest, Agni, who is prompt (to partake of the oblation), and who is well pleased along (with you); so that (thereby) Varuṇa, the possessor of renown, the subduer of foes, the animator (of men), may fill us with food.

4. I approach you, (deities), with reverence, night and day, in the hope of overcoming (sin), as (willingly) as a gentle cow (comes to be milked), mixing (for you) on the appropriate day the (sacrificial) food, (consisting) of multiform (preparations) of milk (generated) from the same udder.[2]

---

1 This verse occurs in the Yajush, 33, 34. Mahidhara rather differs from Sáyana in his explanation. Vis'wánara he considers an epithet of Savitri,—vis'wa nara hitakári, the doer of good to all men: Ilá he renders by food,—yathâ sarve irám bhakshayanti tathá etu; whilst Sayana has for ilábhih saha, bhumisthánábhih-devatábhih, with the divinities, whose place is earth; in the second part of the verse, he explains jagad by jangama, moveable; that is, cattle and offspring.

2 Vishurupe payasi, sasminn-udhan, 'in multiform milk in common udder;' or it may be explained, the manifold water or solution of the Soma juice, prepared for the sacrifice; which may be compared, on

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5. May Ahirbudhnya[1] grant us happiness: may Sindhu[2] come, nourishing us as a (cow her) calf, whereby we may propitiate the grandson of the waters, (Agni), whom the clouds, swift as thought, convey.

6. Or may Twashtri come to this sacrifice, equally well pleased with those who praise (him) at the excellent (rite) at which he is present: may the most potent Indra, the protector of man, the destroyer of Vritra, come to the (solemnity) of our leaders.

7. For our minds, yoked together like horses, tend to the ever youthful Indra, as cows to their calves: and the praises of men, (addressed) to him, are generating most fragrant (fruit),[3] as wives bear (children to their husbands).

8. Or may the Maruts, being of one mind, come from heaven and earth (to the sacrifice); they who are a mighty host, who have parti-coloured steeds, who are like protecting chariots,[4] and who are devourers of foes: may they come like friendly deities.

9. For, verily, their greatness is well known, (as) they diligently discharge ther functions; by which they

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account of its yielding rewards, to an udder yielding milk, whence butter and the like.

1 Or Ahir, who is also Budhnya: Ahi and Budhnya are both said to be synonymes of antariksha, and compound implies a divinity presiding over the firmament: they occur as one name in the Nirukta, v. 4; it is no doubt the same with the Ahirvradhna of the Puráńás, who is by them enumerated as one of the Rudras—Vishnu P. 121. In the Kosha of Hemachandra, Ahirbradhna is a name of Siva.

2 According to the Scholiast, the name of a river.

3 Surabhishtamâm, explained by the commentary, atisayena surabhim, exceedingly fragrant; a rather singular epithet.

4 Avanayo na ratháh-rakshakáh-ratháh; or avanaya may mean, bending, or inclining downwards.

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sport pours rain upon every arid soil, as light spreads (universally) on a fine day.

10. Propitiate the As'wins and Pushan, for my protection; (propitiate) those (deities), who are of independent powers,[1] as Vishnu, devoid of hatred, Vâyu, and Ribhukshin,[2] and may I influence the gods to be present for my felicity.

11. Objects of admiration, may that wealth-abounding effulgence which manifests itself amongst the gods, give animation to our existence, and (permanence to) our dwellings; that we may (thence) obtain food, strength, and long life.

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1 Swatavaso hi santi is explained, ye swáyatta balah santi, those who are self-dependant, powerful.

2 A name of Indra.

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SUKTA VIII. (CLXXXVII.)

The deity is termed Pitu, the divinity presiding over food;[1] the *Rishi* is Agastya; the metre of the second, fourth, eighth, ninth, and tenth verses, is Gáyatri; of the other six, Ushnik.

I glorify Pitu, the great, the upholder, the strong, by whose invigorating power Trita[2] slew the mutilated Vritra.

2. Savoury Pitu; sweet Pitu; we worship thee: become our protector

3. Come to us, Pitu, auspicious with auspicious aids; a source of delight; a friend well respected, and having none (but agreeable properties).[3]

4. Thy flavours, Pitu, are diffused through the regions, as the winds are spread through the regions, as the winds are spread through the sky.

5. Those (men), Pitu, (are the enjoyers of thy bounty), who are thy distributors, most sweet Pitu, (to

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1 Anna devatá, or simply anna, the divinity presiding over food, or merely food; pitu implying pálakam, that which nourishes: according to Saunaka, the hymn should be recited by a person about to eat, when his food will never disagree with him; its repetition also, accompanied with oblations and worship, will secure him against want of food, and if he should have taken poison, its silent repetition will act as an antidote.

2 Trita is here evidently a name of Indra; the Scholiast explains it. he whose fame is spread through the three worlds; or, as Mahidhara interprets it, Tristhána Indrah, the three-stationed Indra.—*Yajur-Veda*, XXXIV. 7.

3 The text has adwayáh, "not being twofold; that is, according to the commentator, being of the property described above not comprising any incompatible property; or it may be an epith sakhá, a friend, one who does not differ in mind or act.

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others): they who are the relishers of thy flavours, are as if they had stiff necks.[1]

6. The thoughts of the mighty gods are fixed, Pitu, upon thee: by thy kind and intelligent assistance, (Indra) slew Ahi.[2]

7. When, Pitu, this (product) of the water wealthy clouds, (the rain), arrives; then do thou, sweet Pitu, be at hand with sufficiency for our eating.

8. And since we enjoy the abundance of the waters and the plants; therefore, Body, do thou grow fat.[3]

9. And since we enjoy, *Soma*,[4] thy mixture with boiled milk or boiled barley;[5] therefore, Body, do thou grow fat.

10. Vegetable cake of fried meal,[6] do thou be substantial, wholesome, and invigorating; and, Body, do thou grow fat.

11. We extract from thee, Pitu,[7] by our praises, (the sacrificial food), as cows yield butter for oblation;

---

1 Tuvigriváh iva irate; tuvi is, ordinarily, a synonyme of bahu, much, many; Sáyana explains it by pravriddha, enlarged; because, he says, when people eat, they are dridhánga, erect, firm; and when they are without food, the neck is bent, or bends, down; or it may mean, that they are great eaters, as if they had many throats.

2 Indra is supplied by the comment: there is no nominative in the text to ahim-avadhit.

3 Vátápe piva id bhavá; vátápi is explained s'arira, that which is sustained by vital air,—*váta*.

4 The object addressed is now not food in general, but a modified form of the Soma juice.

5 Gavasiro-yavasirah are said to mean preparations of milk and barley boiled: go-vikárakshirádyás'rapanadravyam and yavavikáras'-rapana dravyam.

6 Karambha oshadhe: the first is explained, a lump or cake of perched meal, S'aktu pinda, identified with an herb or vegetable,—tadátmaka oshadhih.

7 Pitu is here again identified with Soma.

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from thee, who art exhilarating to the gods; exhilarating also to us.

SUKTA IX. (CLXXXVIII.)

THIS hymn is addressed to the various forms of Agni, which have already occurred more than once as Apris;[1] the *Rishi* is Agastya; the metre, Gáyatri.

THOU shinest to-day, divine conqueror of thousands, kindled[2] by the priests: do thou, who art the sapient messenger (of the gods), convey (to them) our oblation.

2. The adorable *Tanunapât* proceeds to the rite, and combines with the oblation, bearing for the sacrificer infinite (abundance of) food.

3. Agni, who art to be glorified,[3] bring hither, being invoked by us, the adorable gods, for thou art the donor of thousands.

---

1 As before noticed, the A'pris are also termed Prayájas: Sáyana also quotes Yáska for the synonyme Kim-devatá, a term of disparagement, implying their insignificance, as much as to say contemptuously, What sort of divinities are these: the term Prayája, that which is an especial object of worship, may be variously applied, as in the Brahmanas, to divinities presiding over the seasons, over the metres of the Veda, over animals, over life, over the spirit, which are forms of Agni,—Prayája ritudevatâs'chhandodevatáh pas'udevatáh pránadevatá átmadevatá ityadiná bahun pakshán upanyasya bráhmanani cha pradars'ya agnaya eveti siddhántitam.

2 This hymn occasionally differs from others of the same tenor in employing as epithets the terms they use as denominatives; thus, here, samiddha is a participle, an epithet of deva: in Hymn XIII., Susamiddha, which means well-kindled, is considered to be a name of Agni.

3 Idya is here used in place of Ilita, employed elsewhere as an appellative: Narasansa, who, in the two preceding hymns, precedes Ilita, is here omitted.

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4. By the power (of their prayers) they have strewn the sacred grass, the seat of numerous heroes, pointing to to the east; on which, A'dityas, you are manifest.

5. They have sprinkled water on the doors[1] (of the hall of sacrifice), which are variously and perfectly radiant, manifold, excellent, many, and numerous.

6. Let the brilliant and beautiful Day and Night, who shine with surpassing lustre, sit down here (upon the sacred grass).

7. Let these two chief, well-spoken, divine sages, the invokers (of the gods) perform this our sacrifice.

8. Bhârati, Ilâ, Saraswati,[2] I invoke you all, that you may direct us to prosperity.

9. Twashtri, who is the master (in fashioning) the forms (of beings)[3] has made all animals distinct: grant us, (Twashtri), their increase.

10. Vanaspati, deliver of thyself the victim to the gods, so that Agni may taste the oblation.

---

1 The epithets here given to the doors are unusual,—virát samrát vibhwih prabhwih bahvis cha bhuyasis cha yáh; they are explained by the commentator as in the text, but he adds that the two last may be understood as epithets of number, and the rest as names; the apartment having four different doors, each designated by its proper appellation: in the original, the two first, virát samrát, are in the nom. sing.; the others, more correctly, in the accus. plural.

2 Sáyana makes Bhárati the goddess presiding over the heaven, Ila over the earth, and Saraswati over the firmament; but they are all three considered to be special manifestations of the majesty of the sun: Etas tisra Adityaprabhávavisesharupá ityáhuh.

3 Twashtá rupáni hi prabhuh; karttum, to make, being understood: Twashtri is described by the commentator as the divinity presiding over the implements of sacrifice, but the office is also ascribed to him of fashioning beings in the womb as soon as begotten, founded upon a text of the Veda, cited as, retasah siktasya Twashtá rupani vikaroti; or, as explained by the Scholiast, yonau srishtáni rupáni karttum prabhuh.

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11. Agni, the preceder of the gods, is characterized by the *Gâyatri* measure: he blazes when the oblations are offered.

SUKTA X. (CLXXXIX.)

THE deity is Agni; the *Rishi*, Agastya; the metre, Trishtubh.

AGNI, knowing all kinds of knowledge, lead us by good ways to wealth: remove far from us the sin that would force us astray, that we may offer to thee most ample adoration.[1]

2. Adorable Agni, convey us by the sacred acts (of worship), beyond all evil ways; may our city be spacious; our land be extensive; be the bestower of happiness upon our offspring, upon our sons.

3. Agni, do thou remove from us disease and those men who, unprotected by Agni, are adverse to us; and adorable divinity, (visit) the earth, with all the immortals, for welfare.

4. Cherish us, Agni, with incessant bounties; shine always in thy favourite abode: let no danger, youngest (of the gods), assail thy worshipper to-day; nor, mighty one, let it assail him at any other season.

5. Abandon us not, Agni, to a wicked, voracious, malevolent foe; (abandon us) not to one who has fangs, and who bites;[2] nor to one without teeth;[3] nor to

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1 This verse is an essential one in the formulæ accompanying oblations with fire: it occurs three times in the Yajush, v. 36; VII. 43; and XL. 16; the explanation of Mahidhara is the same as that of Sâyana in the two first: in the third it is somewhat varied.

2 Snakes and venomous reptiles.

3 And who, therefore, does mischief with other natural weapons, as horns and claws.

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the malignant;[1] nor give us up, powerful Agni, to disgrace.

6. Agni, born for sacrifice, (a man) praising thee, who art excellent, for (the sake of cherishing) his body becomes such as thou art; exempts himself from all who are inclined to harm or revile him; for thou, Agni, art the especial adversary of those who do wrong.

7. Adorable Agni, thou art sagacious, and in a short time discriminatest between both those men (who do and do not worship thee); approach the worshipper at the proper time, and be compliant (with his wishes); like an institutor of the rite, (who is directed) by desires (of the priests).

8. We address our pious prayers to thee, Agni, the son of prayer, the subduer of foes; may we procure, by these sacred supplications, infinite wealth, that we may thence obtain food, strength, and long life.

SUKTA XI. (CXC).

The deity is Brihaspati;[2] the *Rishi* Agastya; the metre, *Trishtubh.*

(PRIESTS), augment by your hymns Brihaspati, who deserts not (his worshipper); the showerer (of benefits), the pleasant-tongued, the adorable; of whom resplendent, gods and men, (the ministers) of the institutor of the sacrifice, emulous in sacred songs, proclaim (the praise).

---

1 Rishate, to one who injures; as thieves and Râkshasas.

2 Brihaspati is here defined as mantrasya pâlayitâram, the protector of prayer.

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2. The hymns of the (rainy) season[1] are addressed to him, who is verily the creator (of rain), and has granted it (to the prayers) of the devout; for that Brihaspati is the manifester (of all), the expansive wind that (dispensing) blessing has been produced for (the diffusion of) water.

3. He is ready[2] (to accept) the offered praise, the presentation of the homage, the hymn, as the sun (is ready to put forth) his rays: by the acts of him whom the *Rákshasas* (oppose not), the daily (revolving sun) exists, and he is strong as a fearful beast of prey.

4. The glory of this Brihaspati spreads through heaven and earth like the sun: receiving worship, and giving intelligence, he bestows (the rewards of sacrifice); like the weapons of the hunters,[3] so these (weapons) of Brihaspati fall daily upon the workers of guile.

5. Divine Brihaspati, thou dost not bestow desired (wealth) upon those stupid (men), who, sinful and mean, subsist, considering thee, who art auspicious, as an old ox:[4] but thou favourest him who offers (thee) libations.[5]

6. Be a (pleasant) way to him who goes well and makes good offerings, like the affectionate friend of

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1 Ritwiyá is explained varsharttusambandhinyo váchah, prayers connected with the season of the rain.

2 Or the pronoun may apply to the Yajamána, who exerts himself to offer the praise, the oblation, etc.

3 Mrigánám na hetayah is explained by the commentary, hantum anvishyatám áyudhániva, like the weapons of those seeking to kill.

4 Twa usrikam manyamánáh: usriyá is explained, a cow giving little milk; or an old one, jirnam anadwáham vá.

5 Chayase it piyárum, thou goest to bestow favour on him who sacrifices with the Soma juice: but, according to the Nirukta, the words may have a different sense, implying, thou destroyest the malevolent.—iv. 25.

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(a ruler who) restrains the bad; and may those sinless men who instruct us, although yet, enveloped (by ignorance), stand extricated from their covering.[1]

7. To whom praises (necessarily) proceed, as men (assemble round a master); as rivers, rolling between their banks, flow to the ocean: that wise Brihaspati, greedy (after rain), and stationary in the midst, contemplates both,[2] (the ferry and the water).

8. So, Brihaspati, the mighty, the beneficent, the powerful, the showerer (of benefits), the divine, has been glorified; praised by us, may he make us possessed of progeny and cattle, that thence we may obtain food, strength, and long life.

SUKTA XII. (CXCI.)

THE divinities are considered to be Water, Grass, and the Sun; the *Rishi* is Agastya; the metre of the 10th, 11th, and 12th verses, is Mahápankti; of the 13th, Mahábrihati; of the rest, Anustubh.[3]

SOME creature of little venom; some creature of great

---

1 Abhi ye chakshate noh, those who speak to us: the commentator says, who, bodhayanti, waken or instruct us; but it is not clear how those who are apivrita, ajnânenávrita, envelopod by ignorance, should be competent to teach: another explanation is, let those who revile us, and are being protected, be deprived of that protection,

2 Ubhayam chashte antar Brihaspatistara ápas'cha gridhrah: the passage is very obscure: gridhrah is explained, vrishtim ákânkshamâna, desirous of rain; taras, taranam jalábhivriddhim, crossing, or a ferry, or increase of water: ápah has its usual sense; ubhayam antar madhye sthitwá, having stood in the middle; but it is not said of what: chashte-pas'yate, he sees; or karoti, he does: identifying Brihaspati with Indra, ubhayam, both, may denote heaven and earth, between which, in the Antariksha, or firmament, the region of the rain, is his proper station.

3 This is a rather singular hymn: according to the Scholiast, it is a mystical antidote against the poison, having been recited by Agastya

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venom; or some venomous aquatic reptile;[1] creatures of two kinds,[2] both destructive (of life), or (poisonous) unseen creatures,[3] have anointed[4] me with their poison.

2. (The antidote), coming (to the bitten person), destroys the unseen (venomous creatures); departing (it destroys them); deprived (of substance),[5] it [destroys them (by its odour); being ground, it pulverises them.

3. (Blades of) *s'ara* grass, (of) *kus'ara*, (of *darbha*, (of) *sairya*, (of) *munja*, (of) *virana*,[6] all (the haunt) of unseen (venomous creatures), have together anointed me (with their venom).

4. The cows had lain down in their stalls; the wild beasts had retreated (to their lairs); the senses

---

under an apprehension of having been poisoned: so S'aunaka says; Let any one who is afflicted by poison diligently repeat the hymn Kankato na, when it will have no effect upon him, though inflicted by a serpent, or an envenomed spear: he will overcome all venom in reptiles, spiders, insects, scorpions, roots, and artificial poisons, by silently repeating it.

1 Kankata, na-kankata, satinakankata, are thus explained by Sáyana, alpavishah kaschit, something of little venom; tadviparito analpavisho mahoragádi, the opposite of that, of not little venom, like great snakes and the like: satina is a synonyme of water in the Nirukta.

2 Of little or of much venom; or creatures of land or water.

3 Adrishtá, of invisible forms; the appellation, according to the Scholiast, of certain poisonous insects; in the comment on the eighth verse he explains it, either a class of poisons, or of poisonous creatures, —vishaviseshâh vishadharaviseshá vâ.

4 Alipsata, have smeared, have spread over all the limbs.

5 Avaghnati, avahanyamánaushadhih; a drug or antidote being destroyed; losing its substance, and reduced to its odour: or it may mean merely, that a certain drug, understood, is destructive of poisnnous creatures.

6 These are severally, the Saccharum sara, an inferior sort of it, Pogonocynosuroides, Saccharum spontaneum, Saccharum munja, Andropogon muricatum, long reed-like grasses, amidst which reptiles may lurk unseen.

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of men were at rest; when the unseen (venomous creatures) anointed me (with their venom.)[1]

5. Or they may be discovered (in the dark),[2] as thieves in the (dusk of) evening; for although they be unseen, yet all are seen by them;[3] therefore, men, be vigilant.

6. Heaven, (serpents), is your father; earth, your mother; Soma, your brother;[4] Aditi, your sister: unseen, all-seeing, abide (in your own holes); enjoy (your own) good pleasure.

7. Those (who move with their) shoulders, those (who move with their) bodies,[5] those who sting with sharp fangs,[6] those who are virulently venomous; what do you here, ye unseen, depart together far from us.

8. The all-seeing sun rises in the east, the des-

---

1 These reptiles being most frequent at night or in the dark; the verse occurs in the Atharvana, vi. LII. 2, with a various reading in the first part of the second line; nyurmayo nadinám, the waves of the rivers were hushed.

2 As snakes by their breathing, according to Sáyana.

3 So the Scholiast understands viswadrishta, making it a Bahuvrihi compound, as indicated by the accentuation.

4 Soma here will be the moon; or, according to the Scholiast, Heaven, the residence of Soma,—Somadharo dyulokah.

5 Ye ansyá ye angyáh; the expressions are rather vague, implying what relates to the shoulders, or the body generally: thus, ansyá may mean, being suited to the shoulders, moving with or by them, born or produced in or on them, biting with them,—ansárháh, ansagáh, ansebhaváh, ansayábhyám khádantah: so angya may mean, moving with the body, or poisoning with the body, as certain spiders, whose contact is poisonous, and the like: the anse bhaváh, produced in the shoulders, might furnish those who seek for analogies between Iranian and Indian legends with a parallel in the story of Zohák.

6 Suchikáh, having sharp needle-like stings, like a scorpion.

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troyer of the unseen,[1] driving away all the unseen (venomous creatures), and all evil spirits.

9. The sun has risen on high, destroying all the many (poisons); A'ditya, the all-seeing, the destroyer of the unseen, (rises) for (the good of) living beings.[2]

10. I deposit the poison in the solar orb, like a leather bottle in the house of a vender of spirits; verily, that adorable (sun) never dies; nor, (through) his favour), shall we die (of the venom); for though afar off, yet drawn by his coursers, he will overtake (the poison): the science of antidotes converted thee, (Poison), to ambrosia.[3]

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1 Adrishtáhá may also mean, the dissipator of darkness; but adrishta presently occurs again in the sense of invisible venomous creatures, who as well as the Yátudhánas, or Rákshasas, disappear at sunrise. We have this stanza, with some variety, in the Atharvana, v. xxiii. 6: the second half of the stanza is, drishtánscha ghnan na drishtánscha; sarvánscha pramrinan krimin, destroying the seen and unseen; killing all the reptiles.

2 This also occurs in the Atharvana, vi. xii. 1; the second part is the same; the first reads, Utsuryo divam eti puro rakshánsi nirjuvan, the sun rises in the sky in the east, scattering the Rakshasas.

3 The notion that pervades this stanza, and forms the burden of the three following, is derived, according to Sáyana, from the Visha-vidyá, the science of poisons, or of antidotes, whence it is also termed Madhu-vidyá, science of ambrosia: one formula of which, as cited by him, is "having taken the poison in the solar orb with the fourth finger; having made it ambrosia; and caused them to blend together, may it become poisonless!" by the Surya mandala, or orb of the sun, is probably to be understood a mystical diagram, or figure wholely or partly typical of the solar orb: the sun being considered as especially instrumental in counteracting the operation of poison: the science of antidotes is also named in the text madhulá, as synonymous with Madhuvidyá. It was originally taught by Indra to Dadhyanch who communicated it to the As'wins, and thereby lost his head.—

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11. That little insignificant bird[1] has swallowed thy venom; she does not die; nor shall we die; for, although afar off, yet drawn by his coursers, (the sun) will overtake (the poison); the science of antidotes has converted thee, (Poison), to ambrosia.

12. May the thrice-seven sparks (of Agni)[2] consume the influence of the venom; they verily do not perish; nor shall we die; for, although afar off the sun, drawn by his coursers, will overtake the poison: the science of antidotes has converted thee, (poison), to ambrosia.

13. I recite the names of ninety and nine (rivers), the destroyers of poison: although afar off, (the sun) drawn by his coursers, will overtake the poison; the science of antidotes has converted thee, (poison), to ambrosia.

14. May the thrice-seven peahens,[3] the seven-sister rivers, carry off, (O Body), thy poison, as maidens, with pitchers, carry away water.

15. May the insignificant [mungoose[4] (carry off) thy venom, (Poison); if not, I will crush the vile

---

1 The bird, according to the Scholiast, is the female kapinjala, or francoline partridge, which, he says, is well known as a remover of poison,—visha-hartri.

2 The seven tongues, flames of fire, may be multiplied as red, white, and black; or vishpulingaka may be a synonyme of chatiká, a female sparrow; of whom there are twent-one varieties, eaters of poison with impunity.

3 Tri-sapta mayuryah; the enmity between peafowl and snakes is proverbial, but that there are twenty-one varieties of the mayuri, or peahen, wants authority: the seven rivers, the Scholiast says, are those of heaven, or the branches of the divine Gangá, but we have had them before; all running streams are possibly regarded as antidotes.

4 Kushumbhako-nakulah the neul, or viverra Mungoose, whose hostility to the snake is also proverbial.

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(creature) with a stone: so may the poison depart from my body, and go to distant regions.

16. Hastening forth at the command (of Agastya), thus spake the mungoose: the venom of the scorpion is innocuous; scorpion, thy venom is innocuous.[1]

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1 M. Langlois has preferred a totally different interpretation of this Sukta, understanding it to allude to the state of the sky before the commencement of a sacrifice; he therefore interprets visha by darkness,—les tenebres, or les vapeurs de la nuit, which are dispersed by the morning light, or by the rays of the sun: on what authority this view of the intention of the hymn is founded has not been stated: nothing of the kind is intimated by Sáyana whose interpretation is confirmed by the legendary application of the hymn as related by Saunaka by the corresponding text of the Atharvana; there are, no doubt, many expressions of doubtful import, and some which are used in other places, as in the Yajush, in a different acceptation; but the interpretation given by Sâyana appears to be most consistent with the general purport of the text.

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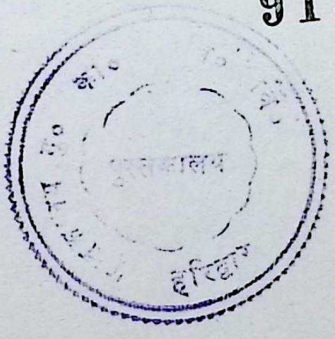

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RĀMĀYAṆA

OF

VĀLMĪKI

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TILAKA OF RAMA RAMAYANASIROMANI OF SIVASAHY

AND BHUSANA OF GOVINDARAJA

EDITED BY

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